LIBRARY OF PRINCETON
MAY 16 1910
THEOLOGICAL SEMINARY.

Division SCC
Section 9365
v. 23-24

LIBRARY OF PRINCETON
MAY 16 1910
THEOLOGICAL SEMINARY.

WOMAN'S WORK

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXIII.—1908

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

INDEX TO VOLUME XXIII.—1908.

PAGE

AFRICA—Women Missionaries 55
Single Meu's Corps 55
Lolodorf Station 55
Bulu Home Missionaries 57
An African Boy's Repentance 57
Prospering at Élat 58
Angom—Note 59
Spanish Approval, Benito 60
Bamun Writing 60
Efulen Church Report 61
Map Facts and Christian Facts 62
Mission Meeting News 63
Missioufest in North Kamerun 63
Some Efulen Folks 64
Industrial Possibilities in Kamerun 64
Efulen School 65
Proofs of Love 65
Forward in Kamerun 175
Élat School-girls—Bulu Prayers 184
Letters from 117, 215, 237
Notes on 2, 53, 54, 101, 125, 149, 150, 174, 246, 270
ANOTHER AND ANOTHER 95
ANNUAL MEETINGS, Woman's Boards 140, 168
BANDS, NEW 220
BIBLE AT HOME, THE 262
BOOKS, NEW 47, 187, 263
BOOK REVIEWS:
The New Horoscope of Missions 186
Unfinished Task of the Christian Church 186
The Call of Korea 187
The World-Call to Men of To-day 187
BUSINESS OFFICE NOTICES 95, 286
CAPTIVE BY ORIENTAL CULTS, TAKEN 71
Chairman of Magazine Committee 149
CHANGES IN MISSIONARY FORCE 20, 48, 71, 97, 120, 145, 169, 194, 217, 241, 263, 287
CHANGE IN UNITED STUDY COMMITTEE 71
CHINA—Women Missionaries 27
Mrs. Amelia P. (Tuttle) Lowrie 4
Reform in China, 1907 27
Girls in Canton College 29
What Mrs. Lowrie Thought 30
Missionary Mothers 30
Pen Portraits from Peking 31
New Year Reception, Ichowfu 32
One of True Light Seminary Staff 34
Wei-hsien Girls' School 35
Yihsien Station in Trouble 36
Needlework Class, Peking 37
Personal Mention 37
Three Out-Stations of Nanking 38
Nanking Girls' School 38
Self-sacrifice at Paotingfu School 39
Apprehended of Christ the Second Time 39
Our Hospitals for Women 39
Rose Hoffman Lobenstine 173, 199, 200
Public Exercises in Leading Schools 179
Letters from 43, 44, 69, 94, 165, 214, 236, 237, 261
Notes on 1, 25, 26, 54, 78, 102, 150, 171, 172, 245, 269
CHINA—HAINAN—Women Missionaries 151
Single Men's Corps 151
Eight Weeks Without Seeing a White Face 151
Mary Henry Hospital 152
A Western Visitor at Nodoa 154
Medical Work 155
Some Hainanese Medical Assistants 156
Nodoa Feels Growing Pains 159
Gathering in Another Dialect 162
Abont Kachek Station 163
Notes on 54, 150, 198
CONFERENCES 126, 149, 166, 217
CONVENTION AT PITTSBURG 70
CONVERSATION A MEANS OF INTERESTING MEN IN MISSIONS 192
CRITIQUE ON A POPULAR BOOK 15, 54, 96
EDITORIAL NOTES (in part):
Advance of Women and Girls 26, 77, 102, 174
Action of C. M. S 2
Bingham, Dr. and Mrs. Hiram 246, 270
Buildings, New 54, 77, 102, 150
Chairman of WOMAN'S WORK Committee 149

PAGE

Church, Added to the, 2, 54, 78, 101, 102, 125, 150, 174, 198
Churches Erected 2, 77, 102, 150, 174, 270
College Students 2, 26, 54, 102, 174
Co-operation 26
Deaths 1, 25, 77, 101. 149, 173, 197, 245
Educational 2, 26, 54, 102, 126, 174, 198, 270
Financial 25, 54, 125, 149, 174, 197
Furlough Limits, Africa 53
Gifts 25, 54, 101
Hall, Chas. Cuthbert 198
Hawaiian Jubilee 198
Honors for Missionaries 1
Huguenot College 2
Isolated 197, 269
June Conference 126, 149
Laws, Kamerun, New 54, 125, 150, 270
Leper Asylum, India 77
Medical 2, 101, 102, 150, 270
Men's Convention 53
Mohammedans 53, 77, 78, 102, 150, 222, 245, 269
Personal Mention 1, 2, 26, 53, 54, 77, 78, 101, 102, 125, 126, 150, 173, 197, 245, 246, 269, 270
Reforms 26, 77
Revival 1, 53, 125
Revolution 269
Self-Support 149
ELLINWOOD, DR. F. F 53, 245, 271
GIVING OUR TALENTS 119
GUATEMALA—Women Missionaries 127
Need of a Hospital 127
Letter from 138
HEADQUARTERS, NOTES FROM 20, 48, 72, 97, 120, 144, 170, 194, 218, 242, 264, 288
HEATHEN ? WHO ARE THE 212
HOLIDAY HINT, A 288
HORIZON LINE, 1908, ON THE 3
ILLUSTRATIONS:
Africa: Two Teachers, p. 55; Residence at New Lolodorf, p. 55; March to Communion Service, p. 56; School Teachers, p. 56; Élat Mother and Child, p. 59; Bamun Writing, p. 61; Gaboon and Kamerun Map, p. 62; Ntum Woman, p. 64; Building a House in Bululand, p. 65; Carrier in Kamerun, p. 175; Exploration Map, 176. *China:* Track Team of Canton College, p. 3; Mrs. Amelia P. Lowrie, p. 5; Church at Paotingfu, p. 6; Empress-Dowager and Her Ladies, p. 28; Mrs. Wisner and College Girls, p. 29; Mission Residences, Hwai-yuen, p. 30; Baby Tower, p. 31; Christian Women of Ichowfu, p. 33; Graduating Class, Wei-hsien, p. 35; Map of N. China and Shantung, p. 41; Rose Hoffman, p. 199. HAINAN: Second Visitor in Ten Years, p. 155; Dr. McCandliss on a Case, p. 156; Mrs. McCandliss and Visitors, Hoi How, p. 157; Loi Peeping In, p. 162. *Colombia:* First Graduating Class, Bogota, p. 135. *India:* Woodstock Pupils, p. 11; Woodstock Dining-room, p. 12; India All Over, p. 80; Some of the Tots, p. 81; Outline Map, p. 84; Sectional Map, p. 85; Women Carrying Hay, p. 88; Girl with Jar on Her Head, p. 89; Ratnagiri Party Tenting, p. 91. *Japan:* Japanese Women in California, p. 183; Tsu Church, p. 201; Stone Lantern, p. 204; Monument to Russian Dead, p. 206; Memorial Day at Port Arthur, p. 207; Wilmina School, Osaka, p. 210; Dumb-Bells at Joshi Gakuin, p. 211. *Korea:* Missionaries to Quelpart, p. 78; Class of 1908, Medical College, p. 248; Severance Hospital, Seoul, p. 249; School of American Children, p. 253; See-Saw, p. 254; Girls' Class, 1908, Seoul, p. 257. *Mexico:* School Halted Below the Hill, p. 129; Church at Coyoacan, p. 131; Parade, Mexico City, p. 132; Catching Centavos, p. 133. *Persia:* Universal Cradle of Persia, p. 8; Faith Hubbard School, Christmas, p. 180; Hospital at Teheran (1) General View, (2) Verandah, p. 224; Gate at Khoi, p. 231; Dr. Cochran and Kurdish Chief, p. 233. *Siam and Laos:* Siamese Ladies' Club, p. 104; Buddhist Festival, p. 106; Missionary's Camp, Laos, p. 107; The Méo Tribe, p. 108; Memorial Hospital, Nakawn, p. 111; Map, pp. 112, 113. *Syria:* Camel Procession, p. 273; Lebanon Vineyard, p. 274; Dr. S. Jessup, p. 277; Sidon Seminary (old), p. 279, (new) p. 278; Marble Fountain, p. 278; Dr. Ellinwood, p. 271.
INDIA—Women Missionaries 79
Woodstock at Landour 10
Opportunity in Lahore 79
Rare Occasion and Rare Invitation 80

PAGE

Day at High School, Allahabad 81
Rakha School-girls, Fatehgarh 82
Medical Items 83
Protected in Plague 84
Dolls Heard From 86, 213
Industrial Department, Ratnagiri 88
Indian Girl Touring 89
Samples from Reports 90
Girls' Public Exercises, Kolhapur 179
Purdah Party at Ferozepore 181
Among Out-Castes, North India 184
Mrs. Calderwood 200
Letters from 17, 92, 93, 213, 238
Notes on 2, 77, 78, 102, 198
INTERNATIONAL MISSIONARY UNION 192
JAPAN—Women Missionaries 201
Mistake in Japanese Education 9
Public Exercises in Girls' School 178, 179
Introducing Japanese to New Testament 201
An Excursion 203
Evangelist Training School at Practice 205
Japan Builds a Monument to Slain Russians 206
Story of "Stoessel" 207
Informal Reports of Two Schools 210
Who are the Heathen? 212
Letters from 67, 164, 237
Notes on 1, 16, 54, 78, 125, 150, 197, 212, 246
Japanese Women in California 183
KOREA—Women Missionaries 247
New Campaign 7
What a Traveler Saw at Stations 13
The Sovereign Alchemy 114
Thanksgiving Evening in Chong Ju 136
Church of Korea, Seen by Newcomer 182
Mission Events, 1908 247
Medical Records 248
Severance Hospital Medical College 248
Educational Advance, N. Korea 250
Taiku Christians 251
First Year Out 252
Jolly School of American Children 253
Progress at Chai Ryong 254
Woman's Work in Churches 255
How They Spend Time in Syen Chun 256
Commencement Month in Seoul 257
How One Mother Decides 258
Pyeng Yang Women Developing 259
Letters from 17, 44, 68, 93, 139, 189, 260, 261
Notes on 26, 54, 78, 102, 125, 149, 174, 246
LEADER TAKEN FROM OUR HEAD, THE 271
LEAFLETS ON SIAM 169
LEAFLETS FOR SUNDAY-SCHOOLS 192
LETTERS, SIGNIFICANT 47
LIBRARY, PERMANENT MISSIONARY 70
LOWRIE, MRS. AMELIA P 4
MEXICO—Women Missionaries 127
Mission Statistics 128
A Week Among Ranch Congregations 128
Three Schools for Girls 131
An English-speaking Church 133
Letter from 137
Notes on 2, 125, 126, 174, 246
MISSIONARIES TAKEN HOME, 1907 ..... 1, 4, 25
MISSIONARIES, NOTICES TO 120, 194
MISSIONARY MOTHERS 30, 66, 258, 262
MISSIONARY TABLET, A UNIQUE 285
MOSLEMS IN EGYPT, PREACHING TO 15
NEARING HOME—Verse 4
NEW YEAR'S REFLECTION, A 48
NEW ZEALAND MAGAZINE, A 286
PAPER COVERS, IN 96, 169, 192, 197
PARENTAL CONSECRATION 167
PERSIA—Women Missionaries 223
Work for Women at Teheran 7
Persians in Advance of Their Law 16
Public Exercises in Girls' Schools 181
Latest Word from Persia 221
A Modern Renaissance 222
Glance into East Persia 223
Flags 225
Darkness and Light by the Wayside 226
Adventure with Loors 227

PAGE

Surgical Struggles 229
Girls' School at Tabriz 230
Progress in Khoi 231
Falling Among Thieves 232
Harvest Prospects 233
Five Loaves Among Five Thousand 234
A Corner in Wheat 234
Letters from 164, 189, 235, 236, 283
Notes on 2, 26, 54, 78, 150, 173, 193, 245, 269
PERSONAL BENEVOLENCE, OBLIGATION OF 262
PHILIPPINE ISLANDS—Women Missionaries 151
Work of the Spirit in Albay 153
Medical Work 155
No Monotony at Cebu 157
Cebu Station Report 158
A Doctor's First Half-Year 160
Note from Manila 161
A Physician's First Report 163
Letter from 215
Notes on 150, 198
POST OFFICE REGULATIONS, NEW 20
PRAYER—Verse 263
PRAYER HOUR, WHY NOT OBSERVE? 216
PROMISE STILL UNCLAIMED, A 18
PROGRAMMES FOR MONTHLY MEETING 70, 95, 118, 166
REPLENISHING CALLED FOR, SOME 286
"ROUSEMENT" FOR SECS. OF LITERATURE 239
SEED FROM PRESBYTERIAL MEETING 71
SIAM AND LAOS—Women Missionaries 103
American Honor at the Court of Siam 103
Illustrated Page; the Club 104
Siamese Woman's Club 105
The Laos Woman 105
Trip to Elephant Mountain 107
Social Service 109
Lowest Rung of Educational Ladder 110
Medical, from Malay Peninsula 110
Map of Siam 112
Straws 113
The Industrial Side 114
About Keng Tung 114
Christian High School, Bangkok 115
Letters from 17, 44, 69, 116, 165, 190, 214, 237
Notes on 1, 101, 102, 173, 174, 246, 269
SOCIETIES AND BANDS, NEW 50, 145, 176, 220
SOUTH AMERICA—Women Missionaries 127
The Bible in South Brazil 129
Map of South America 130
Notes from Chile 134
Bits from "Continent of Opportunity" 134
Notes on Brazil 133, 135
Progress at S. Joao do Paraguassú 136
Dona Eliza in the Woods of Brazil 177
Letters from Colombia ... 45, 68, 138. Chile ... 68, 188
Brazil ..... 165. Venezuela 213
Notes on Venezuela ..... 2, 197. Chile 2, 126
Colombia ..... 126. Brazil 126
STEREOPTICON LECTURE ON CHINA 46
SUBSCRIPTIONS 118
SUGGESTIONS 19, 96, 119, 240
SUMMER SCHOOLS 118, 126, 191, 240
SYRIA—Women Missionaries 273
Hospital Opportunities in Beirût 14
A New Day, A New Door ..... Index p. iv.
The Miracle of 1908 273
Ordination of a Syrian Pastor 276
A Veteran Mission Scout 276
Good Fortune for Sidon Seminary 278
Missionary Wife and Minister's Wife 280
Locusts to Burn 281
A Tuberculosis Sanitorium 281
Thirty-five Days Against Twenty-five Years 282
Letter from 283
Notes on 2, 25, 53, 125, 269, 270
TEXT-BOOKS, NEW SERIES 191
TOURIST CONVERTED, ANOTHER 263
TREASURERS' REPORTS 24, 50, 75, 100, 123, 145, 172, 196, 220, 244, 267, 291
UNITED STUDY OF MISSIONS 18, 46, 216, 239, 262, 285
WHAT SHALL I ANSWER JESUS? Verse and Music ... 193
WOMAN'S MEETING, COLORADO SYNOD 286
WOMAN'S WORK FOR WOMAN—Verse 169

Digitized by the Internet Archive
in 2015

https://archive.org/details/womanswork239pres

Now it is a toil-worn veteran, after twenty-one years of widowhood, who has gone to her reward. Mrs. Calderwood has been in missionary service in India about half a century, forty-five years of this period as a member of Punjab Mission. In her last hours she was ministered to by Dr. Jessie Carleton, and Rev. E. P. Newton conducted the service beside her grave in the military cemetery of Ambala Cantonments. Dr. Velte writes of her: "A brave missionary; one who never spared herself. She will be greatly missed both by Native Christians by whom she was much beloved, and by her fellow-missionaries." And how we in America shall miss her valuable letters! God honored Mrs. Calderwood's faith in the character and prosperity of all her children, to whom we extend much sympathy in their loss.

"Resignations" this month demand a word of explanation. Mrs. Ogden's service in Africa covers twenty-eight years, she having returned to America after the death of her young husband in 1861 and been reappointed, when her son was grown to manhood, in 1882. Upon the Board Minutes was recorded its appreciation of "faithful, efficient and beloved" Mrs. Ogden. Dr. Todd does not leave China but remains in Canton, a self-supporting medical missionary. Mr. and Mrs. Kellogg are brought home on account of difficult family circumstances which have arisen here and, in coming, they make as great a sacrifice as when they laid down their all for India.

Four Cumberland Stations and eighteen missionaries are added to the roll of Japan Missions by the union. Their senior men are the brothers, A. D. and J. B. Hail; John E. is son of A. D. Hail.

Two years ago, the Board of Foreign Missions opened a special correspondence with all its twenty-seven missions, to find out what each of them, in its field, regards as the measure of missionary responsibility of our Church. Their answers, printed in a dignified pamphlet, are food for thought. Get the pamphlet entitled *Distinct Responsibility of the Presbyterian Church for Missionary Work* from *Dwight H. Day, Treasurer*, 156 Fifth Ave., New York. Price, ten cents.

On the subject of responsibility for its own field, West Japan Mission puts itself on record that advance is "necessary" in towns and large villages and especially, at present, on the side of native rather than foreign workers. "We believe each ordained missionary should have funds to employ eight Japanese evangelists and each single lady in evangelistic work should be provided with two Bible women." This represents an annual cost for salary, travel, chapel rents, literature, etc., of $300 for each evangelist and $180 for a Bible woman. Kanazawa Girls' School requires a special outlay of $3,000 on plant and equipment. These and other immediate claims not only, but others looking to the future, are spread out in the pamphlet "Distinct Responsibility." The Board is alive to the issues presented from Japan, it is alive to the word *responsibility;* but so long as it knows that the churches have not even supplied the funds for obligations in Japan for 1908, how can the Board advance, much less how can it favorably answer special requests presented from East Japan? Who will help the churches to weigh their responsibility, and carry their share?

Kind friends who have been harking (and not complaining) for more news of dolls that went to India, will find "the patient waiter is no loser" when they turn to "Letters" this month. A letter fresh from the ever-welcome pen of Mrs. T. S. Pond is thrice welcome just now. Amid the conditions she describes, in their present isolation in Caracas, Mr. and Mrs. Pond deserve special remembrance in the prayers of the Church.

That the only newspaper in Caracas had not made an allusion to the plague, a month after its appearance in the city; that the wife of President Castro receives an income of $30,000 a year from Gov-

ernment license moneys; that Venezuela is the only civilized country without telegraph or cable connections with the world at large are items taken from a very informing article upon "The United States, Venezuela and Cipriano Castro" in *The Outlook* of August 8. This is one of the series of strong papers on South America which *The Outlook* is publishing this year.

IN *The Congregationalist* of August 1, Dr. Jones of Madura Mission says that "the death of no other American has elicited such general sorrow in India," as the death of Dr. Charles Cuthbert Hall. He mentions a memorial meeting held at Bangalore, under Indian auspices, where a printed page of appreciation of Dr. Hall and his photograph were presented to every one in attendance. Two hundred educated Hindus were present, of whom seventy-five per cent. were Brahmans. The speeches on the occasion glowed with gratitude and admiration.

LAST Fourth of July, Tabriz Station for the first time in its history was unable to celebrate the day. During the preceding fortnight there had been fighting in the city, looting and destruction of houses and, though no firing was heard on the Fourth, the streets were still disturbed, especially because, flour mills having shut down, there was lack of bread. Newspaper telegrams indicate a similar condition in August.

JULY 4–August 15, at Saharanpur, India, a summer school for Christian workers was flourishing. Some thirty men, twenty women and forty children were studying the Bible.

THOUGH in charge of a great school of over two hundred girls at Kolhapur, India, Miss Esther Patton does not confine her labors to the school. There is auditing to be done for the Mission, examining new missionaries in Marathi, supervising Bible women. At all the women's prayer-meetings she must stand ready to take charge in case the appointed leader fails to appear; or must respond on the minute if the leader says: "I have not had time to prepare, will you explain this chapter?"

REV. J. H. LAUGHLIN, Supt. of the Chinese Mission in San Francisco, adds to his duties the congenial task of teaching the Chinese language in one of the universities.

ALTHOUGH only half a dozen families of the Chinese church in San Francisco have remained there since the fire, their house of worship was the first rebuilt in Chinatown. One of the rooms on the ground floor is devoted to the use of Korean Christians and two, "where the sunshine pours in all day," are occupied by the Occidental School of fifty children, of whom Mrs. Laughlin says, "A more fascinating collection you never saw." One large room is for night school—forty boys every night. Out of this school many Christians have come.

AS against an expectation of fifty-six years of life in America, Dr. McCandliss estimates that the Chinese have a chance of twenty-one years. "Credit that thirty-five years' difference to Christianity," he says.

AT Oslob, Cebu, P. I., there are six hundred Protestants, while one year ago there was not one. Rev. and Mrs. Fred'k Jansen have been living there and from her pen one gets a glimpse of the place:

> "We are beyond the pale of civilization, spending our lives among a congregation whose recent interests and intelligence found occupation in cock fights, pig roasts, gambling, and palm-wine drinking. . . . Human beings who are not accustomed to the nice way of speaking to others and expressing thanks, which is a part of civilization, are sometimes trying people until they get filled with the Spirit of God. Then they are lovely indeed, and our hearts are full of comfort in meeting such even among these very new Christians of Cebu."

THE eighty-sixth annual meeting of the Hawaiian Evangelical Association was held in connection with a month of meetings at Hilo, in June. The jubilee of the church in which Titus Coan baptized 1,700 in one day was observed, and a window in memory of him, the gift of Hawaiian churches, was unveiled. A picturesque Sunday-school street procession and concert closed with a characteristic island feast. Eight pigs, forty chickens, twenty-five bushels of taro, etc., were set before 700-800 who ate old style, with their fingers. A religious service was conducted in five languages on the brink of the volcano Kilauea, and thence a cablegram was sent to the Missionary Exhibition in London: "Kapiolani's God is still the God of Hawaii."

. . . "The Council would put on record its deep appreciation of her true and faithful spirit, and its gratitude to God for her brief and glorious service."—From *Resolution* of sympathy with Rev. E. C. Lobenstine, *Minutes* of the Assembly's Board Meeting July 14.

Letter from Rose Hoffman Lobenstine

One of her last to friends in University Place Church, New York. Her death occurred June 5, 1908.

ROSE HOFFMAN
as she went to China, September, 1902.

HWAI YUEN, Jan. 8, 1908.

We planned at three different times to get out to Geng Village, but each time were prevented. Last Saturday proved a clear, cold day, and we got off about 8 A. M., Mr. Lobenstine on muleback, Miss Ren, who is the school teacher, and myself in chairs. All along the way people were most friendly, many inviting us in to tea, or at least to have a pipe. We could not stop longer than to give the chair bearers a rest, as we had 70 *li* to make. We did stop once for a little talk with a crowd of women gathered at Li's place. We were well treated, a few listened, but most of them were more interested in our dress and hats. We reached the village just after sunset, having been nine hours on the way, and received the warmest kind of a welcome.

After supper, the women came in, about two dozen in all, and we talked awhile. Then Ren Kuei Ling preached, after which we started to teach them a hymn, only to find that four or five women and several little girls knew "Jesus loves me," two other hymns and the Lord's Prayer. It was so encouraging. When Mr. Lobenstine had been out there two months ago, he told the Christian men they were doing wrong not to teach their wives; evidently his words bore fruit.

The women were interested and asked leading questions, showing they had been thinking. One of them seventy seven years of age said to me: "If my husband or son believes in Jesus, won't that do? won't that take me to heaven?" I told her "no," and went on to explain the peace it would bring her to know Jesus, how He would take away the fear of devils, etc. Something about her especially appealed to me, and I told the teacher to come and speak to her as I wanted her for Christ if we did not get any one else. We did a good bit of praying, at least I know I did. One woman, a regular wag, took up what we said and so turned it that everybody laughed, and I feared she would keep the blessing away. So while the preacher preached, I kept on asking the Lord for the blessing and it was very wonderful to me to get direct answers, for this same woman became interested in spite of herself. They spoke of sins and wanted to know whether God thought it a sin to throw away new-born baby girls. Finally they went home, and we to bed. Mr. Lobenstine slept in the kitchen, the teacher and I occupied the chapel. It was so cold that we were kept awake, but it gave us more time to talk with the Father about these women who need Him. We were up early next morning, the friends came back and we talked till church time, always about the heavenly Father's love for them. Then men, boys and women from round about gathered into the chapel and our women's corner was so packed we could not move. Women talked and children cried.

Mr. Lobenstine first preached to the little boys; then all men and boys adjourned to a house near by and gave up the chapel to the women, as we were so many and so noisy. We filled the chapel, and I asked Mr. Lobenstine to preach and he did, giving them just what they needed. When he closed, the teacher and I went to the front but we could not be heard, so I suggested we sing a duet. Immediately there was silence and order. We sang four or five hymns; then the teacher started to preach, but it was no go. The majority had come to see rather than to hear, so I interrupted and told them I was only a woman like themselves, my clothes were like theirs, all but my shoes, and if they would quietly listen to the preaching they might come up after service and see all they wanted to. They laughed and quieted down. Miss Ren herself seemed to be filled with the Spirit and talked well.

I never was so hauled and mauled in my life as when that service was over, and was glad when one of the Christians came and took me to his home where we were to have dinner with his wife. There we had an interesting time. Three women were present of 72, 73 and 77 years respectively, besides several younger,

and always they talked of Jesus. Before we left, our hostess, the wife of a Christian, told me she believed in Jesus, as did my old woman of seventy-seven. Our host was in and out, so eager that these women should believe that he broke out into preaching himself; that is, talking earnestly and simply but with great feeling. His face beamed when his wife said she was willing to stand up and take the inquirer's pledge that afternoon.

Only wives of Christians and inquirers were admitted to the chapel service; others were kept outside and preached to by Miss Ren. Five women took the inquirer's pledge, and their Christian husbands promised to teach them. When Mr. Lobenstine asked whether they would forsake their idols and give up worship of their ancestors, you ought to have heard my 77-year-old: "Of course we give them up. I do not want them. I believe in Jesus." The Christian men looked very glad.

Service over, we were so tired we could hardly see, so the teacher and I excused ourselves and went for a walk to get rid of the crowds. . . .

As the crowd hindered, we asked only those interested to evening meeting. About three dozen women came, and we had a fine time. We sang, the teacher preached and we talked together. The old wag came too, so interested that she forgot to joke. All gathered close about us and talked of what the love of Christ can do and how it changes their lives. I suppose we could still be sitting there, if Mr. Lobenstine and our hosts had not come back to see how we were getting on. The men had been meeting apart all day, too.

I have heard and read and said, "The harvest is ripe," but I know now that it was a sort of hackneyed phrase with me, for I did not know anything about the beauty and pathos of it. Christianity has been in Geng Village for some time and these women who at first bitterly opposed it have come to see a light, indistinctly yet truly, and they want it for themselves. They are eager for the gospel, they want Christ, and they need to be taught about Him. Of course there are many who do not want Him. Many said they did but they could not read, as though that were essential; others thought they were too old, or too young, or too bad, though they recognized the good news. I have never before felt in my heart the longing to save as I felt it there, nor the pity for those who do not know their need. To sit in the room with those eager women all ready for acceptance of the gift, one could not but be stirred to the depths of one's soul. It was wonderful. Those two evening meetings were especially sweet and will be precious memories. We shall go out again at the China New Year and stay some days if all goes well.

CENTRAL CHURCH, New York, under the leadership of its enthusiastic missionary pastor, Rev. W. Merle Smith, D.D., has been identified with Hwai Yuen, from the opening of the Station by Messrs. Lobenstine and Morris. The following communication comes, therefore, with a special appropriateness and adds to our knowledge of Mrs. Lobenstine's Christian influence.—ED.

Rose Hoffman came into the Christian Endeavor Society of the Central Presbyterian Church about twelve years ago. Although a member of the University Place Church, she became so identified with the splendid work of our Society that she seemed a part of the very church life. Her winning smile, the cheeriness of her Christian life and her unusual consecration made her a power for good and she was much beloved by one and all. Although debarred during later years from regular attendance by the exactions of her life in the hospital, it was no surprise to those who had known her best when she offered herself for missionary service. Her going out from this Christian Endeavor Society was a direct answer to their prayer that one of their own number might some day go into the field, and the result was to quicken the consecration and greatly to increase the missionary enthusiasm of the members. The decision to go added joy and beauty to a character already beautiful, and few who were present will forget the farewell service in the church when she spoke with face aflame of "the love that will not let me go."

Her death has come as a sad shock to many devoted friends, who will always rejoice that they have known one so true, so fully consecrated, so triumphant in Christian life and service as Rose Hoffman.

W. Merle Smith.

MISS MARY E. PRATT of AMBALA has written since the death of Mrs. Calderwood, "My friend ever since it was my good fortune to be her fellow-passenger on the steamer that brought me to India nearly thirty-six years ago."

Under date of July 9, she says:

I went to her school to-day. It would do your heart good to see it; two departments in tidy, comfortable rooms, and the dearest girls one could find anywhere. All the zenanas in the whole cantonment were under her influence. In this and in village work Mrs. Calderwood excelled. She had the patience to sit down among the women and listen to their woes, to know their rights and wrongs. She knew the history of families as no one else ever did. She could settle disputes and keep peace with high officials. She was instant in season and out of season. One of her Bible women said: "The Mem Sahib never knows heat or cold, rain or shine, neither the weariness of old age. Out in the hottest sun she would say, 'Never mind the sun, I must see this woman to-day.'"

Our Missionaries in Japan

AND POST OFFICE ADDRESSES.

Mrs. J. C. Ballagh,	Tokyo.	Mrs. Geo. P. Pierson,	Asahigawa.	Miss Gertrude S. Bigelow,	Yamaguchi.
Miss Elizabeth R. Campbell,	"	Miss K. Anna Gibbons,	Kanazawa.	Miss Florence J. Bigelow,	"
Miss Lila S. Halsey,	"	Miss Janet M. Johnstone,	"	Miss Mary B. Sherman,	"
Mrs. William Imbrie,	"	Miss Ida R. Luther,	"	Miss Lillian A. Wells,	"
Mrs. H. M. Landis,	"	Miss Evelyn Maguet,	"	Mrs. J. G. Dunlop,	Fukui.
Miss Matilda H. London,	"	Miss Sallie Alexander,	Osaka.	Mrs. Thos. C. Winn,	Dairen, Manchuria.
Mrs. T. M. MacNair,	"	Mrs. A. D. Hail, *en route* to	"	Mrs. A. V. Bryan,	Port Arthur, "
Mrs. J. M. McCauley,	"	Miss Annie M. Hail, "	"	Mrs. W. Y. Jones,	Shimonoseki.
Miss Elizabeth P. Milliken,	"	Miss Agnes Morgan,	"	Mrs. F. S. Curtis,	Seoul, Korea.
Mrs. A. K. Reischauer,	"	Mrs. D. A. Murray,	"	Mrs. W. F. Hereford,	Yamada.
Mrs. David Thompson,	"	Miss Mary Ransom,	"	Miss Jessie Riker,	"
Miss Annie B. West,	"	Mrs. G. W. Van Horn,	"	Mrs. J. B. Hail,	Wakayama.
Miss Kate M. Youngman,	"	Miss Mary B. Cooper,	Hiroshima.	Miss Margaret Moore,	"
Miss Alice M. Monk,	Sapporo.	Mrs. W. B. Langsdorf,	"	Miss Julia L. Leavitt,	Tanabe.
Miss Sarah C. Smith,	"	Mrs. J. P. Gorbold,	Kyoto.	Miss Elva Robertson,	"
Miss Clara H. Rose,	Otaru.	Mrs. J. B. Ayres,	Yamaguchi.	Miss Ann E. Garvin,	Tsu, Ise.

In this country: Mrs. Harvey W. Brokaw, Williamsport, Pa.; Mrs. G. W. Fulton, Box 352 R. D., Lents, Oregon; Mrs. John E. Hail, care Dwight H. Day, 156 Fifth Ave., New York; Mrs. Weston T. Johnson, 529 Fourth Street, Marquette, Mich.; Miss Isabelle Mae Ward, Wilmington, Ill.

For information concerning other Societies working in this field, consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

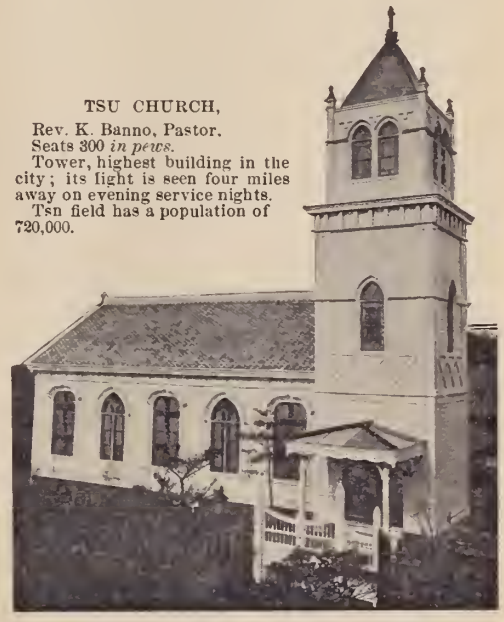
Introducing Japanese to the New Testament

[Miss Garvin has left Osaka and gone to hold Tsu Station for one year, during the furlough of Rev. and Mrs. John E. Hail. Tsu is about 200 miles a little south of west from Tokyo, in Ise Province on the west shore of Owari Bay. The Station at Tsu was opened by Cumberland Church Mission in 1894.—EDITOR.]

The following incidents will show how circumstances which we call ordinary, but which without doubt are divinely ordered, are used to bring people into contact with the Word. In thinking them over, I realize how very little I personally had to do with this result.

Mr. K——, a university graduate, had his interest awakened by the brief remark of an acquaintance who told him that if he wanted the best religion he would do well to learn about Christianity. Accordingly Mr. K——, passing by a church one day, heard the singing and went in. He made his desire known to his seat-mate who referred him to me. Thereafter he came to my house at frequent intervals for five months. After awhile he told me that he gave up drink and tobacco after the second Bible reading, realizing that it must be the first step for him if he would become a Christian. He has run the gauntlet of ridi cule and opposition from his acquaintances but they have not turned him from his purpose to know and obey God's law and to bring his business methods into line with it.

Another university man asked, through a mutual friend, if he might come for English conversation lessons. I consented but was careful to appoint his time just before Mr. K——'s Bible study hour, hoping to draw him into that. It was not long before he forgot all about English conversation and came for the Bible only, till we had read



TSU CHURCH,
Rev. K. Banno, Pastor.
Seats 300 *in pews.*
Tower, highest building in the city; its light is seen four miles away on evening service nights.
Tsu field has a population of 720,000.

through one of the gospels. Then he announced his allegiance to Jesus Christ for the rest of his life.

Going one day, in Osaka, with a Christian woman to call upon an acquaintance of hers, we opened our Bibles almost at once and had a good hour's lesson, with the result that the woman wanted to hear more. We accordingly arranged for a weekly lesson to which she invited some of her neighbors. It was not many weeks before this woman believed and was baptized. Many a little neighborhood meet-

ing has been started in this way and has borne blessed fruit. It is safe to say that in a large city like Osaka, to-day, the number of such little gatherings is limited only by the time-line of the visiting missionary, foreign or native. I know a little Japanese woman, busy mother of five small children, who has on her list all the time one or more homes where she goes once a week to teach the Bible. She told me the other day that she now walks two miles to one appointment. Her method is the direct one. She opens her Bible, explains a passage and follows it by prayer. Then she takes it for granted there is to be a next visit, and consults the convenience of the house as to when it shall be. At least three were brought into the church this past winter through her efforts.

Last week one of the more timid church women here in Tsu, being urged, picked up courage and led the women's meeting. This being the first time, it required a distinct effort. She could pray in public, but to take precedence of others in announcing hymns and selecting and reading the Scriptures, was quite another thing. As for making any remarks on the passage, she never even thought of it. She read from Matthew the account of the Triumphal Entry, having previously explained that she had been a long time in deciding what to read but finally had chosen this, because she thought "Hosanna" was appropriate for our worship and would express the praise in our hearts. I laid aside my intended subject and took hers, giving a little of the setting of that marvelous scene, its meaning to the Jews and to us, and presenting Jesus Christ as our Saviour and King. Now there was present at that meeting a woman who was listening to the story for the first time. She interrupted with: "Oh, I had no idea before what the teaching was like! I never knew it was so blessed. I want to know more." So we agreed then and there upon a time for her Bible study. She is a working woman, but has an occasional holiday which she proposes to use in this way. So much for the choice of the Scripture reading by our timid leader. Who can doubt that God's blessing was upon it?

Some good openings come about in matter-of-fact ways. For instance: In the process of getting settled for a year's work here in Tsu, we employed a matting-man. This man was illiterate, but his nearest neighbor is a bright young woman lately graduated from Tsu government school. He knew her ambition for English, so he told her of the arrival of the American woman and advised her to make a polite call and request lessons, which she did. I proposed that she bring four or five other girls and form a class. She looked dismayed, but four days later came to report success. So we began the class with five members and now there are eight. We study English Reader, then English hymns, explaining the meaning carefully in Japanese. Then follows the Bible lesson from the Japanese half-cent paper edition of Luke's Gospel. Hymns and Bible study they had not asked for; the music however attracts them, and they take the gospel because they think it is becoming to do what their teacher proposes. Real interest in the Bible is sure to develop later. I am told that it has always been impossible to attract students of Tsu Girls' School, on account of the principal's opposition to Christianity.

Here is an opportunity which came straight to the door this morning. A woman whom I once met came to call on me, though her chief errand was to secure instruction in English. In addition, she would like to drop in informally, of mornings, and learn foreign cooking and housekeeping, and also to converse in English. Of course I could not give her so much time for such things, but I told her about the girls' class, and she agreed to join it. She is the wife of a prominent physician, and it seems that her son belongs to a class of thirty college men who have been coming for Bible study twice a week, after school hours.

Here is a letter just now brought in:

DEAR SIR: You will probably be somewhat surprised to get a letter from me. I wish to learn English, but have not suitable teacher in the neighborhood.

Can not you teach English? But I am teaching at a ordinary school. So I had not the time except Sunday. The place where I am living is far away 6 miles from T——, its direction being north-east from your place.

I graduated the normal School about 5 years ago and my age 28 now. If you have the kindness to teach English at Sunday, please send a answer to me soon. Please excuse my rudeness. Yours sincerely, ——.

Of course I shall invite this man to call, and then endeavor in our first interview to so interest him in the English Bible that he will be glad to adopt it as his text-book for Sunday study.

A. E. Garvin

An Excursion

Physical culture seems to be the religion of New Japan. An old proverb says, "Fools are tall," but modern educationalists are sitting up nights "taking thought to add one cubit," or at least an inch and a half to their stature.

In the Girls' High Schools great attention is paid to calisthenics, square dances and fancy figures. An institution of high rank, at Tokyo, was much in the public gaze last year because the grade of studies was lowered in order to give more time to athletics. As a means of obtaining general information and strengthening the muscles at the same time, walking excursions to places of note are popular. The Primary Schools and lower classes of Girls' Schools are forbidden to stay over night, but even little tots of the First Year Primary go frequently on long one-day excursions.

From the first, our Mission Schools made a point of calisthenics and daily exercise, but for a long time the girls responded with little or no enthusiasm. Now however exercise is fashionable, and this year our Senior Class entreated to be taken to Hagi where the Mori family, the Daimyos of Choshiu, lived during the last two hundred years of the feudal system. It is an old town on the Japan Sea more than twenty miles from any place, and difficult of access on account of its mountain barriers. There is a new graded highway for carts and jinrikishas, but the shorter steep road over which the daimyo was carried in his palanquin is more used by pedestrians. It begins near the school and that is the way we took, on the morning of April 26, 1908.

The daimyo used to rest six times on the journey to Yamaguchi. The "Sixth House" is perched on a steep ascent that looks immediately down on the valley where Yamaguchi nestles. When we were half way up, the uncertainty of April weather became a certainty of wind and rain; but the storm came from the south, so our umbrellas acted as sails to help us forward and no suggestion of returning was made. When we had walked ten miles, however, in the downpour all were so soaked they wished to stop at the half-way house, which is a good inn, and stay until the next morning. For myself, I decided to go on as I had dry clothing awaiting me at the journey's end; so I left my pupils with the Japanese teacher, a very capable young lady, and proceeded alone and had a glorious time. I had no new spring hat to spoil.

It is grand to watch a storm in the mountains and school teachers do not often have the opportunity. The wildness outside seems to calm the tumult of the heart and one hears the voice of God speaking above the noise of the elements. In the wider valleys the wind blew the rain in sheets across the wooded hillsides. I descended into a narrow gorge where the tempest roared in the trees overhead, while the stream at the side became a miniature Niagara. Here I passed a company of pilgrims returning from a tour of shrine visiting. The path went down, down, till it seemed as if I must be nearing the nether world. As I emerged the storm began to abate, and when I drew near my destination there was a hush over the world.

Hagi is famous for its summer oranges, which resemble grape-fruit. The orange trees grow on terraced hillsides, on the level plain, in people's back yard, and were at that time loaded with ripe fruit, their glossy leaves shining from their recent bath.

The next pleasant sight was our evangelist, Mr. Takai, coming out to meet a party and greatly surprised to see only one person. There are still quiet inns in interior towns where, for thirty cents a day, one can get a clean room, hot bath and good food, including two kinds of soup for breakfast and fish cooked in four different ways for dinner. To such an inn Mr. Takai led me, and the next morning I awoke to beautiful weather. Before I went to meet the school-girls I called at the preaching place which had been renovated, visited with Mr. Takai's sweet little wife, saw the new baby, and

heard how matters were progressing among the Christians.

Hagi is the most conservative place in all Yamaguchi Province. There are many splendid temples and, after seeing them, one can understand why it is so hard for Mr. Takai to work there and why he is discouraged. A few years ago the preaching place was stoned when meetings were held. Now people have become indifferent and do not pay us enough attention to throw stones at us. There is a young American teaching in

STONE LANTERN IN A TEMPLE YARD.

the Middle School who has fine Bible classes among the students.

A very popular shrine is that of Yoshida Shoin. Before the Restoration he had a private school and was the teacher of Prince Ito. At that time the death penalty was attached to any attempt to leave the country. Yoshida, a progressive, intelligent man, tried to go abroad, but was arrested and taken to the Shogun, who ordered him to return to Hagi, wind up his affairs and come to Yedo to pay the penalty. As he left Hagi to meet death, he paused under a pine tree where a turn in the road gave him the last view of his native place, and wept to think he should never see it again. But the wheel of fortune has revolved. Western learning is up now. Yoshida Shoin was first canonized, then made a "real god," and this generation comes to worship him who was put to death by the last generation. We met his elder brother in the street, an old man looking like any other old man of eighty, in spite of his exalted family relation.

We visited only one temple, the burial place of the Mori family. We had already walked so much that some of the party sank down on the threshold of the great carved gateway, dismayed at the length of the avenue extending to the temple. The whole place was a constant surprise. A heavy curtain hung at the doorway as in Italian cathedrals; a lofty interior, gloomy, of course, and a stone floor instead of mats. In the rear was a large inclosure of well-trimmed greensward, while at other temples every spear of grass is plucked out. The Japanese took off their shoes to walk over the grass. Hundreds of stone lanterns were artistically arranged. A stone pavement led up to an eminence where there were ten large monuments to dead and gone Moris. It is a lovely place where tourists have never been.

That morning an interesting ceremony had taken place. His Majesty the Emperor has raised the rank of one of the daimyos buried there, and the Governor of Yamaguchi was selected to be the Imperial messenger to come to the grave and make the announcement. Our Governor is a very modern man with up-to-date manners, and it would have been an edifying spectacle to behold him, clad in the garments and queer headgear of the feudal ages, walk up to the tombstone at Hagi and deliver his message.

With Mr. Takai as guide we did many interesting things. We went in a fishing boat across the bay to a picturesque old garden where is a large pond of sacred fishes. We walked miles over hills and fields to visit a pottery and stood spellbound watching the fascinating potter and his wheel. The feudal castle is now only a crumbling ruin of stone wall, for the great timbers were long ago brought over the hills to Yamaguchi and built into the Prefectural Office.

The girls were impressed most of all by the long, lonely, beautiful coast line. They poetized about the distant blue, the white surf, the clean sand and the background of green hills; for they learn to write poetry just as they learn the multiplication tables.

When it was time to go home, I had compassion on blistered feet and engaged stages to take us to the half-way place where the old and new roads intersect. Every one had presents to carry back and oranges for lunch (four for a cent), and we gaily clattered off in our little one-horse stages, between lines of school children drawn up to salute the Governor who was also leaving. We passed Yoshida's "pine of tears," and hills lovely with wild azaleas and wistaria. The horses go at full speed down hill and occasionally a stage is upset over the cliff. Some of us hardly breathed while we were twisting down the last incline to the half-way house. Late Saturday afternoon we crossed the last ridge and stopped for a few minutes at the "Sixth House" for a drink of spring water, and there was the sun shining on Yamaguchi, down, down, down, below us.

Gertrude S. Bigelow.

An Evangelist Training School at Practice

As we were leaving Japan two years ago we stopped in Osaka and saw Dr. Murray's Training School. It occupies the old building of the (Cumberland) Wilmina School before the union. There were between twenty and thirty young men in school, rather older and more sober-looking than average college men. A few of them were married and their wives assisted in the housework. They also served as the nucleus for Mrs. Murray's women's meetings. The school is very plainly furnished; their library was such a mere handful as appealed to us greatly.

The work of the school is distinctively not that of a theological seminary but the simple, direct teaching of the Bible. Dr. Hail and Japanese pastors of two of the four Presbyterian churches in Osaka assisted Dr. and Mrs. Murray. And the students are not only taught, but taught to teach. Several Sunday-schools were cared for and five little preaching places were all open five evenings in the week where students both taught and took charge, under oversight of Dr. Murray. One evening he took us with him, he on his wheel and we in jinrikshaws. We went through narrow, crowded streets where one and all seemed busy as a hive of bees. One thing that makes Japanese streets interesting is that fronts of shops and small factories are wide open and, in passing, one can see people glueing and painting umbrellas, lanterns and fans; frying cakes, spinning cloth or grinding grain. These and other operations go on far into the night. One also sees much that is painful. In the back of my brain lies the remembrance of Osaka women with babies tied to their backs, yet pulling heavy loads of stones through the streets, but a scanty supply of garments partly covering their bodies, the perspiration dripping, every muscle and vein swollen and standing out with the strain.

The preaching place we found wide open to the street, in an almost solid row of frame story-and-a-half houses, such as during our first months in Japan looked to us like good-sized playhouses for children. The floor of the one front room had been taken out leaving only earth, and the sliding doors between this and the back room had been removed. As the floor in the back was a foot or two above ground, it served as a good platform. The house belonged to a Christian who offered it for proclaiming the good news of Christ every evening. The place was a store during the day, and as we made our way to the platform through a narrow passage between baskets and boxes, taken out of the store and packed up, we thought of the great inconvenience to the shopkeeper and his daily sacrifice looked not small to our eyes.

The audience was made up of children, for Dr. Murray whispered that they always begin with a children's meeting. The few seats near the platform were full of friendly little neighbors, regular comers who huddle together as many as possible on a seat. Standing in the rear of them was a crowd of children, too shy to come forward at first, but as the music and stories grew in interest they edged up inch by

inch. There were girls, of ten or twelve years, knitting and swaying babies on their backs to hush their crying, with two or three little brothers and sisters clinging to their skirts. "Big" brothers were hanging around the entrance waiting to see whether this was anything more than a "girls' affair"—laughably like boys at children's meetings in Chicago. Osaka is such an enormous place that Europeans and Americans, especially women and their dress, never get to be an old story and our arrival rather drew the attention of the audience. The young man who was telling a Bible story hastened to a close and, turning to a little organ, started some hymns. This gathered a group of men and women in the streets, most of them on their way home after long hours of work. Many paused for a few moments only, many others stepped inside. After the songs Dr. Murray gave a talk to the children and, just as we had seen American children at mission meetings listen to him with delighted, responsive faces, so these Japanese children listened, and grown people also with almost equal attention. After another song, the children understood that their part was over and slipped out; then one of the students from the Training School addressed adults, who as they gradually made up their minds to stay, took the vacant seats. Two or three short, simple talks were given, and each was followed by an invitation, to any one wishing to ask questions or to discuss the life of a follower of Christ, to meet another of the students in a side room. This method affords fine practice for the young men in learning how to clearly state the reason for the faith within them. Dr. Murray told me that almost always some respond to such an invitation, and often talking and praying in the little room will go on far into the night.

Do you, who read these lines, pray in your heart that as Christ met His disciples long ago in a little upper room, so He may often meet new disciples here? The prayer is being answered even before you ask it, and you might be the means of increasing answers a hundredfold. As we looked around the dimly lighted room upon the listening faces, and thought of the four simultaneous meetings in progress, and their almost nightly occurrence, this work seemed to us very great and good and far-reaching in its influence, among a part of the people who otherwise never hear of Christ.

Lucy E R. Mayo.

Illness has forced Miss Mayo to resign from the Mission.—EDITOR.

Japan Builds a Monument to Slain Russians

A monument has been erected in the old Russian cemetery here at Port Arthur by the Japanese Government, in honor of the Russians who lost their lives in this place. The unveiling ceremony was on a grand scale with representatives of both the Czar and Emperor present. There were some twenty Russian officers from Harbin and Vladivostock, a Greek Church Bishop from Peking, with two clergy (Russians) and several Chinese acolytes. General Nogi was sent by the Emperor. The invitations called for full dress, and fortunately I had a swallow-tail and could be present.

The monument is about forty feet high and all the stones were brought from Japan. The pillars, of which there are twelve, are each one a single stone. This cemetery had been desecrated by the Chinese who stole the wooden crosses, and therefore the Japanese renovated this plot, reinterred here those who had been buried on 203 Metre Hill, and at other forts, set up 700 wooden crosses besides new headstones, and finally, erected this monument. The whole cost was 50,000 *yen* ($25,000).

The two days following the unveiling ceremony were spent in feasting and

MEMORIAL DAY AT PORT ARTHUR, MAY 6, 1908.

Foreground—Shinto priests in single file; in a cluster ahead, English and Russian consuls from Dalny talking with Japanese officers.

toasting the Russian guests. Every house flew both Russian and Japanese flags, and everything possible was done to display a friendly feeling towards their former enemies. The floral display was magnificent; wreath after wreath was carried up the stairs by men of both nations, Russians and Japanese. Russian wreaths of flowers and palm branches were made of silver and enclosed in mahogany boxes. As it is the first time the Japanese have erected a monument to Europeans, the architect was somewhat anxious about the outcome; but the monument, unveiling ceremony, and all the entertainment showed the skill of the Japanese in receiving as guests those who are unlike themselves in customs, religion and language.

A. V. Bryan.

The Story of "Stoessel"

The following account is taken from a valuable booklet.* *How the Holy Spirit Came to Hokkaido, Japan*, which has been written conjointly by Mrs. Geo. Pierson of Asahigawa and Rev. N. Sakamoto, pastor of the church there. Chapters II, III, contain a thrilling Story of Revival in the great prison of Tokachi Province, in 1907, where a majority of the 1,000 prisoners were converted within the year, and over 100 prison officials were baptized. Our "Story" belongs with this Revival and is abridged from Chapter VII.—EDITOR.

When Mr. Sakamoto went to Tokachi Prison in January, he fell in with a man named Mr. Miyamoto, also bound for the penitentiary, as one of the new officials. He was an ex-soldier, having gone to the front as sergeant and been promoted to the rank of Special Sergeant Major. For gallantry during the war—he captured a Russian captain in one of the 203 Meter Hill fights—he was recently decorated with the Order of the Golden Kite, the highest war medal given to officers or men.

During the journey to Obihiro† Mr. Sakamoto made the most of his opportunities to present the claims of the gospel to his traveling companion, but in vain. The two following days, when both were guests of Governor Kuroki,‡ the host and Mr. Sakamoto fairly surrounded and laid siege to the sturdy Sergeant Major, who at last capitulated and they laughingly dubbed him "Stoessel." But almost immediately he returned to the opposition with renewed vigor and ever since stuck to his guns against Christianity.

When Mr. Sakamoto returned to Asahigawa, he asked our prayers for this man's conversion, and putting his name down in my "Prayer-book," I prayed faithfully every day, "God bless 'Stoessel' and bring him into the light of the gospel." After nine months of daily prayer for him, when I reached Tokachi Prison, one of the persons I most wanted to meet, after Governor Kuroki, was this same "Stoessel." And what was my surprise and pleasure when a tall, soldierly man of thirty-five was presented to me, to find him a former acquaintance of Asahigawa, at one time chief of a military prison. He recog-

*Send 25 cts. to Methodist Publishing House, Ginza, Tokyo, Japan, and get this booklet.

† A mile and a half from the prison.

‡ Governor of the prison and a relative of Gen. Kuroki.

nized me, too, and when I said, "Well, General Stoessel, is Port Arthur about ready to fall?" he replied with a smile, "Not quite, but I hope you and Mr. Sakamoto will come to my house to-morrow as I want to see you." . . .

Next morning before we left our hotel, Mr. Sakamoto and I had earnest prayer around the *hibachi* for "Stoessel." I felt that a crisis had come in his progress toward the truth and perhaps it was now or never. We also asked that God would direct us what Scripture to use with him and give us suitable counsel for him.

It was a glorious day, and when we reached the penitentiary grounds I was met with the delightful news that Governor Kuroki had invited me to ride horseback over the whole prison plantations, so that I might see the prisoners at work on the farms. My escort was the good Christian warder, Mr. Usui, and my horse, a clean-limbed nag, gentle but spirited, no less than Governor Kuroki's own "Mukden," so named because bought by the Governor on the day of that glorious victory. I had no other riding habit than my close-fitting cloth suit, and my dark gray Tam o'Shanter, once firmly secured with my pocket-handkerchief, was more serviceable than elegant. That ride I shall never forget; I have not had such sport for seventeen years and never expect to again. Once, following hard after Mr. Usui's black nag across a field of squashes that were being gathered by a little band of convicts chained two and two together, their red kimonos making a wonderful contrast with brown earth, yellow squash and clear blue sky, I noticed the officer in command charging madly toward us. Within earshot, he drew rein, made a military salute and shouted, "You will surely be there this evening?" Not knowing at all who he was, I replied, "Oh, yes, I think so." I asked Mr. Usui who he was and he laughed and said, "Stoessel again!" Returning to the prison at noon, we found that Governor Kuroki had arranged to have Mr. Sakamoto and me lunch with him and other officials in the high tower room of the "office." This commands a fine view of the great prison compound, with its mass of buildings, worksheds and huge open yards. The prisoners were busily hauling and storing away great mounds of squash, potatoes and daikon just harvested.

Before starting for "Stoessel's" house, I begged Mrs. Mizawa, the Bible woman, to pray continuously for us during our call. We were warmly welcomed by Mr. Miyamoto's wife and mother and children, and entertained politely with tea and cake. When we approached the subject of religion, heavy clouds gathered on "Stoessel's" brow. At first he addressed himself to Mr. Sakamoto, and I gathered that he was dissatisfied with his work and was thinking of leaving the position. As for his attitude toward Christianity, he had intrenched himself more obstinately than ever behind his arguments against it and rejected Mr. Sakamoto's exhortations. When my turn came, I at once got out my Bible and asked him to open his. Every house in the officers' quarters has a Bible in it since the Revival, and I knew he must have one. He found it after some masculine rummaging in a bureau drawer, and opened it ungraciously at my request at Matt. xii: 43, the passage about the unclean spirit returning to the empty house. But he soon shut it up with a bang, declaring it was too dark to see. Dark it certainly was, but I managed to read from my Japanese Bible, and tried to show him how the Holy Spirit must come in, take possession and reign as Lord of our hearts. He listened with ill-disguised disgust and when I asked him whether he read his Bible every morning, replied shortly, "No, haven't the time." If he prayed to God? "No," gruffly; "I don't believe in prayer." This was a new kind of inquirer. Would he allow me to pray? I showed him his name in my prayer-book, told him I *did* believe in prayer, had been praying for him these nine months and intended to keep right on. Not waiting for his consent, I poured out my soul to God in prayer.

We then took our leave and at the door I turned and said, "This is good-by, then, Stoessel, unless you intend to come out to-night." "What," he said, "*another* meeting!" "Yes, a farewell prayer-meeting at Mrs. Mizawa's, and I hope you'll come." We then started, stopping at Governor Kuroki's home to make our adieus, as we were leaving by an early train in the morning, for owing to sickness in his family the Governor

would not be able to attend prayer-meeting. "Well," said he, as soon as he saw us, "has Stoessel surrendered?" "No, indeed, far from it," and we described our interview. "I thought so," said the Governor; "I'm afraid it's a hopeless case." "Oh, don't say that," I said. "Remember, '*Whosoever* calleth upon the name of the Lord shall be saved'—and you know the real Stoessel took more than nine months before he surrendered Port Arthur." "That's so," said the Governor, with a smile, "we'll give him a few months longer."

On our way to the meeting I prayed with desperate earnestness for Stoessel. I said to God, "If it be *Thy* will, draw him to the prayer-meeting even against his own will." Meeting had already begun; out of twenty-five Christian officials and their wives, twenty-three were seated on the mats, open Bibles and hymn-books before them. Mrs. Mizawa whispered as I took my seat beside her, "How about Stoessel? Has he surrendered?" I asked if she had kept on praying. "Yes," she said. "Keep right on now with me," I whispered. When the meeting was half over, the door suddenly opened and, to our amazement, in walked Stoessel. Looking round for a moment, he deliberately chose his seat between two brother officials against whom he had expressed hatred. This alarmed me. I feared he had come to stir up a quarrel. Evidently Mr. Sakamoto thought so, too, for, when Stoessel opened his mouth to say something, Mr. Sakamoto beckoned with his finger to stop him and himself began an exhortation. When he finished he turned to Stoessel and motioned him to speak. Stoessel then sat up very straight and made this confession:

"As you know, ever since Mr. Sakamoto came here in January I have known the truth of the gospel but I would not accept it. Besides this, for some months I have been dissatisfied with my work and when I tried to get sympathy from these two men beside me, Mr. Usui and Mr. Yoshino, they only counseled me to be more diligent and faithful. This greatly incensed me against them, and my ill-will and anger extended even to the Governor. When I heard Mr. Sakamoto and Mrs. Pierson were expected, I determined to tell them of my grievance and enlist their sympathy. I therefore invited them to my house, but neither of them would listen to my complaints. When Mrs. Pierson began reading the Bible to me, I grew more angry. But when she showed me my name in her prayer-book and told me she had been praying for me nine months, I was touched. When this foreign woman then prayed for me, I understood for the first time what prayer is. Hitherto I had disliked prayer very much as I had seen it practiced in Christian meetings. It seemed to me like foolish mummery or childish rigmaroles, but from the intensely earnest prayer of this foreign woman I learned there *is* a living Person *somewhere* above us who hears and answers prayer; that prayer is a real appeal to a living God. When they had left I ate my supper, put my sick wife and old mother and children to bed, and sat down to think in the quiet house. Suddenly, as I sat there, a strange thing happened. A loathsome, evil *something* seemed to be suddenly cast out of me, and a new, peaceful spirit entered, filling my heart with rest. I seemed to stand aside and be looking on at the scene, as if I were another person. Before I knew what I was doing, I was on my feet and out of the house. I felt impelled to come to the prayer-meeting, and the same force caused me to open my mouth. I cannot help saying this. I had to say it. And now since God has forgiven me and given me a new heart, will you let me be your comrade?"

At this Mr. Yoshino seized one of his hands and Mr. Usui the other (a very un-Japanese thing to do) and cried out with tears: "You *are* our comrade! You *are* our comrade!" Then followed an indescribable scene, the like of which I had never seen since I was born. Some of us prayed, some cried over and over again, *Kansha! Kansha!* (Praise God! Praise God!) Our faces were wet with tears, though joy was welling up in our hearts like a great spring. We prayed together, we prayed alone, some silently, some audibly. Then we sang "O Thou in whose presence my soul takes delight" till the rafters rang. Suddenly Stoessel said, "I want to pray." He assumed an upright military position and said in almost these words: "Lord God, the True God, I've been a bad man. Indeed I *have* been a bad man. I thank You for forgiving my sins and giving me the Holy Spirit. From now to the end I will be your servant. Amen." Again that indescribable mingling of prayer, praise, song and weeping began. Stoessel had another surprise in store for us; he suddenly turned to Mr. Sakamoto and said quite simply, "Please baptize me to-night." Then answered Mr. Sakamoto in the words of Peter: "'Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?' Bring the bowl!" More joy and praise.

Then Mrs. Mizawa brought water in

a lordly dish provided by the Governor for the previous great baptism. Sight of the great blue bowl recalled the giver, and I cried: "Oh, send for the Governor; don't have the baptism of Stoessel without him. Tell him Port Arthur has fallen." Then we struck up "I cannot keep from singing," and before the end of the hymn the Governor came rolling into the room just as he was, in his thick, wadded, quilt-like sleeping garments, dumfounded amazement on his strong, tender face, and the words tumbling out of his mouth in hot haste, "*Dō shita! Dō shita!* (What's this? What's this?) When he heard, he buried his face in his large handkerchief and wept for joy and awe at this signal manifestation of God's power.

When Mr. Sakamoto in pronouncing the words "I baptize thee" came to the name of the Holy Spirit, his voice broke, and Governor Kuroki closed the service with a prayer of thanksgiving.

By this time the night was far spent, and Mr. Sakamoto and I had still a mile and a half to walk to our hotel in the village. . . . As we entered we remembered that we had had nothing to eat since noon. I was still too full of joy to eat, but Mr. Sakamoto enjoyed a cup of cocoa and sandwiches from my lunch basket, and while munching them said to me, "Now I know what John iv : 32 means: 'I have meat to eat that ye know not of.' Hitherto I have known this by *knowledge* but now I have *learned it by heart.*" . . .

My first letter from Stoessel was addressed to "Mrs. Pierson, my honorable mother." It was three yards long and containcd the names of forty of his intimate friends, among the officials, whom he had led to Christ since his conversion and whose names he wanted me to enter on my prayer-book. These forty with twenty other officials, including three chief warders and twelve women and children, making seventy-two persons, were baptized by Mr. Sakamoto Sunday, Nov. 3, the Emperor's Birthday.

Ida Goepp Pierson.

Informal Reports of Two Girls' Schools

TOKYO—*Joshi Gakuin.* Staff: MISSES MILLIKEN, HALSEY, CAMPBELL and LONDON, with MRS. YAJIMA, the Japanese principal, and assistant teachers.

Miss Matilda H. London wrote, March 30, 1908:

Time has passed so quickly that, except for the beautiful plum blossoms, I can hardly realize that winter is gone.

Our eighteenth Commencement was held March 26. After an organ solo by one of the eight Seniors, the school sang a song which was composed by the Empress for the school-girls of Japan. Our principal, Mrs. Yajima, offered prayer and Acts xvii: 24-28 was recited in English by the younger girls, followed by the same Scripture in Japanese by Juniors and Seniors. There were three English essays, "A Burning Question," "Home," and "Laurel Crowns." I will not attempt to give the titles of the two Japanese essays. There was the usual presentation of diplomas to graduates, and certificates to those who have finished five years in the English and Japanese school. We felt much honored in being addressed by Mr. Thos. J. O'Brien, the American Ambassador. I will quote a part of what he said:

WILMINA SCHOOL FOR GIRLS, OSAKA.

Chapel on our extreme right. About 250 pupils, about one-fourth of them Christians. No recent information to hand from this school.

"There are some people in America who doubt the wisdom of men and women leaving home to become missionaries. If I had a doubt or question on the subject, I had only to come here and live for a

DUMB-BELLS AT JOSHI GAKUIN, TOKYO.

few months, and see that their labor of love, their devotion with few returns, has accomplished more than they could possibly have accomplished at home."

Five of our girls were baptized several months ago and we expect six more on Easter Sunday. All the girls who were interested have been holding a little meeting every Sunday afternoon. One of the pastors in Tokyo addressed them on the fundamental points of Christianity. One afternoon he asked them questions and, much to our surprise, was answered very promptly. We expected to see our girls retire behind their ever-ready *kimono* sleeves, but they did not.

We have been wonderfully taken care of this year and cannot be too grateful for our blessings; all the buildings are in good shape and the grounds begin to look much less like a desert and more like an inhabited part of the earth.

One month after Commencement *Miss Milliken* wrote:

We had eight graduates. All but two, who are needed at home, *are now teaching*. The winter term was a good one for work. The happiest part of it is that a number of the younger girls came out as Christians and have since been baptized.

KANAZAWA.—*Hokuriku Jo Gakko.* Staff: MISSES LUTHER, GIBBONS and JOHNSTONE, with Japanese assistant teachers.

Pupils, about 150; baptized in 1907, 24; members of C.E.S., 46; of W.C.T.U., 56.

Miss Janet M. Johnstone writes:

Our Commencement was March 31. Twenty-one graduated, the largest class in the history of the school. Thirteen of them were baptized, and all but one of the others had declared themselves Christians.

Two girls were baptized the week before Commencement, thinking they would never get the opportunity at home. One of these two has since become engaged to a Christian man and we now understand why the parents had ceased their opposition to her baptism. This question of marriage is one of the great obstacles to a girl's obtaining the family's consent to her baptism. They say that if she becomes a Christian they cannot marry her well. Just lately, one of our younger girls wanted to be baptized and her mother, though a Christian herself, objected on this ground. She was overruled by her husband and by her son, who is an elder in one of our churches and a very active worker, so the girl was baptized.

It is wonderful how these Japanese girls win over their friends. One of our pupils has been a Christian for over a year but opposition at home was very strong. A few weeks ago she decided she would be baptized anyway, and on the morning of the event she came with her face shining to say that, after all, her father had given his consent and she

was happy. Another of our girls was baptized two years ago without her parents' consent. They immediately took her out of school. She stayed at home and taught in a children's school. Her parents would scold whenever she said she was a Christian; but gradually she has won them over, and now she is coming back to finish her course with us. Another girl who was taken out of school, one year ago, had almost the same experience and she also is coming back now, to complete the course of study. You can imagine how encouraging these things are. It shows us that our girls are witnessing for Christ by their lives, and breaking down the strong opposition to Christianity which we have to face in this region.

WHO ARE THE HEATHEN?

The following incident, slightly condensed, is taken from *The Helping Hand.* It is vouched for as true, by the author, a missionary of the Baptist Union, in Japan.

REV. JOHN L. DEARING, D.D., says:

There is in Yokohama a beautiful brick church, built by Presbyterian missionaries. It is, with the exception of the Greek Church Cathedral in Tokyo, the handsomest church in Japan. One Sunday two ladies, coming out of the regular morning service, noticed in the back of the church a lady and gentleman who were recent passengers on an incoming steamer. A little surprised at their remaining through the communion service, the ladies approached the strangers and expressed their pleasure at seeing them in church. As the entire service had been in Japanese, conducted by the Japanese pastor, they were a little puzzled by the question, "Is this a Japanese service?"

"Why, yes, as you see, it is conducted entirely by the Japanese."

"But is this a regular Japanese service?" persisted the gentleman.

"Why, of course they have learned many things from missionaries, but this is such a service as is usual in Japanese Christian services," was the reply.

"But this is not a temple, then; what we want to see is a temple service such as the Japanese have. Is there not any temple service in Yokohama?"

"Oh, yes, there are several large temples."

"What time can I find a service there?"

So our travelers had sat through a two hours' service of a Christian Japanese church, including the communion, supposing all the time that they were witnessing a heathen temple service. Even the communion service had failed to suggest anything with which they were familiar in America. Although they had seen one of the finest churches in Japan, and a good congregation assembled for worship, I fear their disappointment that it was not a heathen service will, after all, lead these two people to speak slightingly of missions when they return to America. When they learned the fact that there are rarely services at the temples of any sort, it seemed to them so unsatisfactory that they turned from the whole investigation with disgust over a wasted morning.

TWO thousand and nine hundred bouquets, each with a text attached, were sent to the hospitals of Sapporo, last year, by the Hokusei Jo Gakko. This school received the distinction of a letter of censure for having placed God above the Emperor. His Majesty's birthday having fallen upon Sunday, they postponed the celebration until the next day.

WE remember seeing a photograph of Miss Youngman surrounded by her seven adopted Japanese children. It was taken some twelve years ago, and now one of the boys in that group is preaching the gospel in Tokyo.

DURING a week's trip, a few months ago, Rev. and Mrs. T. C. Winn found groups of thirty or forty Japanese Christians of different denominations worshiping together in New Chwang, Liao Yang, Mukden and other Manchurian towns. In some of these places there are flourishing meetings for women. Mrs. Winn writes that everywhere they were entertained, even to their jinrikisha fare, as guests in Japanese homes or in hotels. She also reports a revival in the Scotch and Irish Missions for Chinese in Manchuria. "The floors of their churches are wet with tears of repentance."

LETTERS FROM MISSIONARIES

VENEZUELA.

MRS. T. S. POND wrote from APARTADO 404, CARACAS, July 2:

. . . Your check was a great surprise and I cannot tell you how thankfully it is received! For the needs here are alarming, so that we have almost felt we could not remain, unless we were able to help the people financially as well as spiritually. It is very hard to ask hungry people to listen to the gospel from those who are comfortably clothed and fed! We feel the burdens of our little flock and are so glad to give a little relief.

Since we came to Venezuela we have passed through revolutions, earthquakes, and blockade by Foreign Powers, but never through such a combination of adverse circumstances as at the present time. Coming after years of downward tendencies in all directions, despotic rule, no business, no credit—

THIS TERRIBLE PLAGUE IS THE LAST STRAW.

Day by day and week by week, deaths increase; it appears in any part of the city, on this coast and in interior towns. No proper measures for stamping it out have been taken, though efforts are now being made. The large public market building has been abandoned; it was overrun with dying rats. Government has used preventative lymph for officials, policemen and soldiers. A friend secured a tube and kindly shared it with Mr. Pond and myself, so that we have been vaccinated and are considered immune for six months. We did not really fear the disease, but it seemed a wise precaution. Mr. Pond preached twice Sunday, after the operation on Saturday. We are going to have as many of our congregation vaccinated as possible.

I go on giving out work to the really needy and deserving, though I no longer have sales for it here and no opportunity to send home. A revolution is in progress, and there is discontent and unrest on the part of all. We Americans feel particularly helpless with no Legation of our own and all our diplomats departed. We are certainly in the hands of the Lord, and He alone can help this poor people. We are

THANKFUL TO BE HERE

and pray we may be truly useful in His service at this time. We can use all that is put in our hands, as there is great suffering here. We have good congregations but school has fallen off; parents are afraid to send their children through the streets.

INDIA.

MORE DOLLS HEARD FROM.

MISS MARGARET J. R. MACDONALD wrote from Forman College House, LAHORE, July 2:

For nearly a year I have been reading in WOMAN'S WORK about *the* dolls, and now I have something to say about them myself. You may know that I have charge of the Hindu and Mohammedan girls' schools here. The Hindu school I took over from Mrs. Gilbertson nearly three years ago; the other I look after during Mrs. Ewing's absence. When Dr. Marston arrived and told me she had so many dolls

I IMMEDIATELY BEGGED THREE DOZEN

for my Hindu school. We had the prize-giving four weeks ago, and I gave all but eight dolls as special prizes for Scripture recitations. The eight I reserved for my sewing class.

Here I pause, for I do not know how to begin telling you of the

DELIGHT OF THOSE LITTLE BROWN MITES.

When the box of dolls was uncovered, to maintain law and order became impossible. It took all the teachers to keep the girls quiet enough, so that I could make the names heard. One dear little thing wormed her way up to the desk and seated herself on my chair, which I had vacated in my effort to suppress the excitement. Every time I gave out a doll, she would pull at my dress from behind and say, in a most alluring little voice: "Miss Sahib, when is *my* doll coming? Miss Sahib, am *I* not to get a doll? Miss Sahib, *please* give me a doll!" She really was not entitled to one at all and there were not enough to go around to those that had earned them, but I gave her a little, wee doll, dressed in pink, with a pretty Christmas ribbon sash on.

SHE GAVE A DELIGHTED GASP

and ran home, as fast as she could go, to show her treasure. When called to take a prize to which she was entitled, she was nowhere to be found and she has never asked for it since. This is only one case, but every child who got a doll was just as happy as little Sakŭntalawati. Letters

DO NOT BEGIN TO EXPRESS OUR GRATITUDE.

If our good friends could only be present at just one distribution of dolls, and see those big brown eyes open and those little brown arms with their clinging draperies outstretched, they would get more than we can convey in any number of ever so enthusiastic letters.

LAOS.

REV. RODERICK GILLIES wrote from LAKAWN, May 5:

My long tour during January, February and part of March, though without immediate definite results, was in many respects encouraging. I think it was my best tour since we came to Lakawn. By means of the magic lantern, for

FIFTY NIGHTS WITHOUT BREAK

of a single night, I showed the gospel pictures in the villages. I have introduced a new feature in the service. After preaching and showing pictures two or three times, I tried to fix the truth by asking questions. Strange it seemed to hear heathen voices out of the darkness answering, quite like so many children. Everywhere the congregations were

COMPOSED ENTIRELY OF BUDDHISTS.

Each service was concluded with the picture of our Saviour knocking at the door, and I always put the question, "Is there any one here who will open the door?" Invariably, in every village I receive the same answer, in almost identical words, "Not likely there will be any one yet; give us time." The Laos man wants plenty of time, nevertheless a few seemed balancing between two opinions. No sooner is any one here inclined to become a Christian, than tempters gather with every species of false tale to draw the seeker back. One could hardly believe, beforehand,

HOW MUCH THE GOSPEL IS FOUGHT

in this way. How hard it is to tear people away from their old moorings! We must combine in prayer and effort till the work, at any rate our part of it, be accomplished. *We know* the gospel is strong enough, strong with the strength of grace and truth, to secure its own triumphs.

CHINA.

MRS. GILBERT LOVELL of CHANGTEH, HUNAN, wrote, May 27:

We were transferred, last autumn, to this city in the west of the province where the Cumberland Board has done medical and evangelistic work for ten years. We came to do educational work for both boys and girls, and are greatly pleased with the prospect. We live outside the city on a beautiful piece of land, high on the bank of the river,

A PERFECT SITE FOR SCHOOLS.

The land has been bought and waiting several years. Ladies of the Cumberland Board have given $5,000 (gold) for a girls' school and we made the plans and gave the contract in the winter. The two schools will be separated by some distance, and eventually by a residence. You should have seen us puzzling our heads over girders, joists, etc. We have often wished that we were architects. Of course others in the mission have given us much help. The first story of the building is up and I hope it will be ready to open next fall. People in Changteh and Teh Shan have been very cordial and seem eager to have their girls go to school. At Siangtan, I tried to help Mr. Lovell by teaching in the boys' school, but I do not know anything about managing a girls' school and am looking forward to beginning with some trembling, yet with much joy. The full amount of money has not yet come for the John Miller Boys' School to be built here, but Mr. Lovell has broken ground for it.

We have been very well and happy since coming to China nearly four years ago, and doubly happy since our little Leander came; he is now two years old.

MISS GRACE M. LUCAS wrote from NANKING, May 11:

Yesterday was Commencement; five were graduated from the Seminary and two from Training School. I have had my second year's examination, though of course still keeping on with my study. Miss Hyde and I will try our best to keep things from going back while Miss Dresser is on furlough. I am glad she is to go, though it gives me the creeps to think of it. The only thing is that after all it is not her work, or mine, or Jane's, but Another's work. Mary Leaman and I went to Tung Dzing and had some interesting experiences,—a few mildly exciting, for it was river travel and part of the time the wind was high. But the thing that stands out in my mind is the visit we had from a woman at ———, where we spent Sunday. She was the wife of a small official, most intelligent and of strong character. Never but once before had she seen foreigners, and even then did not hear the doctrine. She invited us to visit her and later we invited her to our boat. She grasped so readily the spiritual truths which Miss Leaman taught her that we could not doubt her heart was prepared and hungry for the truth. While using all necessary courtesy toward us, there was no burdensome superfluity of politeness.

FOR HOURS SHE LISTENED

with thoughtful intentness.

The other day we took both the Bible women to the country by train, because we wanted to look over the field and we wanted them to have the outing. It was successful from both points of view. They did enjoy it, for the

TRAIN IS A NEW THING IN NANKING,

AFRICA.

MRS. J. E. BLUNDEN wrote from BATANGA, May 9:

We arrived in our present location Sept. 28 (1907). I shall never forget when our surf-boat drew near the beach. There stood Mr. and Mrs. Hope waving welcoming handkerchiefs to us. I had never seen either of them before and, although they had been here but a month, they had done much to put our house in order and make it cheerful for us before they left for their home in the bush. I learned to love Mrs. Hope very much in the short time I knew her, and the news of her death came as a terrible shock. It is not given us to see the way of the Almighty, but we know that His way is best.

BATANGA IS BEAUTIFUL

for situation. We are close to the sea and roads leading down to the beach are lined with large palm trees. The flowers and birds make one feel glad that he is alive and able to do something, however small, for Him who has done so much for us. The

FIRST WORD I EVER HEARD AN AFRICAN

say was "Stonewall Jackson," which happened to be the name of his boat, and that did not sound so very fierce. As I get to know the people better I wonder how any one can dislike them. It is wonderful how you love them, perfectly unprepossessing as they are. They are like little children in many respects. Yesterday came a young man from Yaunde. He must have been about thirty. He held a slate, book and primer in his hand, and told us

HE WANTED TO LEARN SOMETHING.

We asked: "Have you heard the name of God?" He shook his head: "Who is God?" Think how one must feel, when he sees not only this one poor man, but hundreds of others just like him, perfectly ignorant of the Divine Being.

Dr. Blunden is busy with the medical work here. He spends every morning from 7 till 12.30 in hospital, and two hours in the afternoon. He could spend all his time there, from dawn till night, for people in most pitiable conditions stream in constantly. Sometimes they come sixty miles—on foot, of course, and barefoot at that—and wait day after day until their turn comes to get medicine. They bear painful treatment unflinchingly, happy in the thought that it will make them well. Dr. also looks after the village schools. Mr. Funk makes his home with us, and Mr. and Mrs. Adams also live at Batanga, so, altogether, we have a nice little Station, we think.

PHILIPPINE ISLANDS.

TRAINING CLASSES FOR CHRISTIAN WORKERS.

MISS BARTHOLOMEW wrote from MANILA, June 15:

Mrs. Rogers went with me to a training class at Amuso. We took a boy along and kept house in two rooms of a large Filipino house. More than sixty delegates attended—evangelists, S. S. teachers, and others from towns in Cavite Province. A dozen Filipinos were entertained where we stayed.

EVERY SPARE MOMENT THEY STUDIED.

It is a delight to teach them, they are so responsive and eager to learn. We had six classes a day in Tagalog, and one in English, for students of public schools. There was a special class to prepare teachers of S. S. to teach lessons of the next quarter. I had a woman's class in Tagalog and Mrs. Rodgers one in Spanish. By the end of afternoon session, we Americans were tired out but not so the delegates. Almost every day they divided into groups, walked a mile or so to a village and held an open-air service, the girls singing and one of the evangelists preaching. One afternoon I went, too. After the crowd had collected, there was an earnest prayer and a clear, simple presentation of the gospel. The speaker, an evangelist, two or three years ago was an ordinary peasant, without education or standing in the town where he lives. He has become a fluent and eloquent speaker, under the power of the gospel, and

A MAN LOOKED UP TO BY HIS NEIGHBORS.

Every night the bamboo chapel of Amuso was packed for evening service, and as many more people were outside. Women delegates from various towns asked me to visit them and teach women who could not come to Amuso. I had to refuse all but three requests, and could give only a day or two to each of them. In visits to towns, I am especially eager to reach women who are natural leaders in the congregations. I went to Kamit, where are three older women who are delightful to teach. I had a group of ten or twelve most of the time, except when I ate or slept.

Mr. Wright and I went to Lukban in March and aided Mr. and Mrs. Magill's class there. It was a side which I had not seen before, more of the story-book kind of mission work—

ISOLATION, BAD ROADS AND DANGERS

that we never meet in Manila. Mr. and Mrs. Magill have won the warm friendship of Filipinos of the town, organized a church there, and work is developing all through the province. Some walked forty miles to attend class. In Lukban itself, there are not more than a dozen women in the congregation. Mrs. Magill and I conducted special classes for them, developing the idea of women's prayer-meetings, and helping the new ones learn to pray.

HOME DEPARTMENT

UNITED STUDY LESSONS FOR 1908-'09:

The Nearer and Farther East

Chapter I: Islam, Its Character and its Conquests.

Read Matt. vi: 1-15; Acts iv: 12.

On map of the world show the geographical stretch of the Moslem faith.

Specify comparative numbers of its adherents under the rule of: China; Russia; Turkey; Persia; Holland; Great Britain; the United States.

Give careful summary of the Moslem belief, its grains of truth as well as its mass of error.

Give several reasons why this creed appeals to such vast numbers.

Read or recite from Sir Edwin Arnold's *Passing of Mohammed.*

Have five individuals give carefully prepared **Illustrative Contrasts:**

1. The Moslem's Koran and the Christian's Bible.
2. The Moslem's and the Christian's Prayer.
3. The Moslem and the Christian Funeral.
4. The character of Mohammed and the character of Christ.
5. The Moslem's Allah and the Christian's God.

E. E.

THE HOUR OF PRAYER SUNDAY AFTERNOON—WHY NOT OBSERVE IT?

Question at Conference in Philadelphia Biennial Assembly.

Thirty-eight years ago, when the chosen few who formed this Society met to plan the ways and means to carry it on, when all ways were new and everything was a venture, at one of the first meetings the question was asked, "How can we unify this work spiritually; what will bind closely together all our members in a helpful, practical way?" Then, with humble faith in a prayer-answering God, it was proposed to observe some part of the hour between five and six o'clock each Sunday afternoon as a time of special prayer for foreign missions,—in the home, with the children, by the way, on a sick bed perhaps, alone or in companies, to pray definitely, intercedingly for our missionaries and those whom they have gone to teach and for the home workers as well.

The suggestion was eagerly adopted and for years the magical words "5 to 6" meant to our whole Society the sacred Sabbath hour for missions. Then we read our magazines, if possible; then our children learned to pray with us (and they are the men and women who are leaders now); we entered into fellowship with *all* believers and pleaded for all who do not believe on the Lord Jesus Christ.

That was more than a generation ago. Many have forgotten to keep the tryst; some of you may never have heard of it. My question is, "Why not observe it?" *Why not?* Now that we have grown in strength and experience, do we need God's guidance less than at the first? Do our young people naturally care for these things without a teacher who is in earnest, who *cares?*

The *Year Book* brings us daily into close fellowship with little groups of missionaries in their stations. The Sabbath Hour of Prayer gives us a wider outlook, an opportunity to study the whole field, to learn what other Boards are doing and to enlist others, especially our children, for missions; it sets our missionary compass right for the week, as it were. I will not put you to the test by asking how many here present do remember the hour, nor how many will promise to (that is a matter between you and your Heavenly Father, whether you will avail yourself of this privilege or not), but rather, because of the priceless blessings which it has brought in the past; because of our never ceasing need; shall we not renew this covenant and enter into the Holy of Holies together, to supplicate our Lord to come quickly and reign over the whole earth?

Private Confidences Given Afterward.

"The first thing in my life that I can remember is the sitting on my mother's lap of a Sunday afternoon and hearing her read *Children's Work*, and I have loved missions ever since."

"My aunt, who is no longer young and quite deaf, leaves us quietly at five

o'clock on Sundays, as she always has, and we well know that it is the missionary hour."

"My little girl is now grown up and has a home of her own in another city. The first time I visited her, when five o'clock came on Sunday, she said, 'Mother, shall we go away by ourselves as we always used to?'"

"For thirty-seven years we have observed this hour in our family. A few days ago my daughter died and that last Sunday she said, 'Can't we have one more mission hour together?'" *J. M. T.*

YOUNG PEOPLE'S MISSIONARY CONFERENCE AT SILVER BAY

The predominating note of the Conference was the emphasis placed by Mr. Turner, Student Volunteer Secretary, at the early morning Life Work meetings, by speakers from various fields at platform meetings, and by the class instruction, on the unity of mission work; that it is Christ's work, whether in a local, home, or foreign field. This was illustrated in the person of Miss Panyotova, a Bulgarian who was a pupil of Miss Ellen Stone. Herself a product of Foreign Missions, she is stationed at Ellis Island, to work among her own people in New York City.

In numbers the Conference fell short of last year, but in practical value and efficiency of class and institute instruction it has been excelled by none.

The loss of the beautiful auditorium, which was destroyed by fire on the night of July 1, was keenly felt. During nine days preceding this Conference, another was held devoted to the interests of missionary instruction in the Sunday-school. The small attendance points to the fact that its value is not generally known. Professor St. John of the Hartford School of Religious Pedagogy offers the basis of all the work of the Conference in his lectures on "Missionary Education from the Point of View of Child Study."

Dora Magdalene Barnes.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

June 5.—At San Francisco, Rev. G. W. Fulton and family from Kanazawa, Japan. Address, Lents, Oregon.

June 29.—At San Francisco, Rev. and Mrs. W. M. Baird and children from Korea. Address, 1302 Topeka Ave., Topeka, Kans.

June —.—At San Francisco, Miss M. L. Rollestone from Ningpo, China. Address, Downer's Grove, Ill.

July 1.—At Vancouver, Wash., Miss Dresser from Nanking, China. Address, ———.

July 5.—At Pittsburg, Pa., Mrs. Boyce and two children from Jalapa, Mexico. Address, Wooster, Ohio.

July 6.—At New Orleans, Rev. and Mrs. Wm. B. Allison from Guatemala. Address, 1520 Edgecombe Place, Chicago, Ill.

July 14.—At San Francisco, Chas. H. Lyon, M.D., and Mrs. Lyon from Tsiningchow, Shantung. Address, care Mr. John Hess, Seaville, Cape May Co., N. J.

Rev. and Mrs. Paul Doltz from Iloilo, P. I. Address, 1706 E. 24th St., Minneapolis, Minn.

Rev. O. C. Crawford and family from Soochow, China. Address, 1003 Bidwell St., North Side, Pittsburg, Pa.

Miss Velma Snook from Pyeng Yang, Korea. Address, 411 E. Hempstead St., Fairfield, Iowa.

O. R. Avison, M.D., and family from Seoul. Address, Perth, Ontario, Can.

Rev. and Mrs. A. G. Welbon and three children from Seoul. Address, Palo Alto, Cal.

July 23.—At Seattle, Rev. and Mrs. C. E. Sharp and three children from Korea. Address, Kent, Wash.

July 27.—At New York, Rev. and Mrs. J. L. Potter and daughter from Teheran, Persia. Address, care Dwight H. Day, 156 Fifth Ave., New York.

DEPARTURES:

July 23.—From San Francisco, Dr. and Mrs. A. M. Sharrocks and three children, returning to Syen Chun, Korea.

Miss Katharine McCune, to join Korea Mission.

Rev. and Mrs. Harry A. Rhodes, to join Korea Mission.

Rev. Henry W. Lampe, to join Korea Mission.

July 23.—From New York, Mr. Jacob Anthony Reis, Jr., to join the Africa Mission.

July 25.—From New York, Rev. Henry J. McCall, returning to Central Brazil, leaving his family in Topeka, Kans.

August 11.—From San Francisco, Rev. and Mrs. A. L. Wiley, returning to West India Mission.

DEATH:

June 29.—At Ambala, India, Mrs. Ernestine Calderwood, from heat apoplexy. She is survived by five children, two in India, one in South Africa, two in this country.

RESIGNATIONS:

Mrs. T. Spencer Ogden, Africa Mission. Appointed 1857.

Rev. and Mrs. Edwin H. Kellogg, North India Mission. Appointed 1906.

Paul J. Todd, M.D., Canton Mission. Appointed 1902.

From Philadelphia.

Regular meetings of the Society discontinued during July and August.

WATCH the papers for news from Venezuela and pray for Mr. and Mrs. Pond at Caracas.

OUR Board is represeuted at Northfield Summer School by officers of no less distinction than the president, Mrs. C. N. Thorpe, and Miss Hodge, Secretary for Young Women and Study Classes. Mrs. Thorpe's address, "We have seen the Star in the East," was given the first evening, and on July 25 she was presiding officer during the day's session.

AT Lebauou, Tenu., was held the second Bible Conference, designed to meet the needs of miuisters and others in the Synods of Tennessee, Kentucky, Alabama and Mississippi. Mrs. E. Boyd Weitzel, Secretary for Synodical, Presbyterial and Auxiliary Societies, made several addresses on July 30, as our representative.

OUR Field Secretary for Young People, Miss Catherine T. Woods, will conduct normal study classes in western Maryland in October, and will spend November working in the three Presbyteries of West Virginia.

THE name of Miss S. Elizabeth Jones is missed from our list of officers, as is her sweet face from our table, but her new name, Mrs. Couover English, will appear amoug our directors. To take her office of Recording Secretary we have been fortunate enough to secure Mrs. Wm. Watters, once Secretary for Synodical, Presbyterial and Auxiliary Societies.

WE eujoyed visits from Miss Lattimore of Soochow and Miss Tracy of Allahabad, who attended not only our Biennial Assembly but our June Directors' meetiug.

THE last long Executive Committee meeting in June was held in Devou at the country home of our president, followed by a delightful luncheou. No oue who could help it failed to auswer to her name, and none will forget that rare day.

MISS ANITA BOYCE, daughter of Rev. and Mrs. Isaac Boyce, themselves missiouaries in Mexico for nearly tweuty-five years, has come under the care of our Society, having been appointed in the spring to Saltillo Girls' School. We rejoice to record the good work Miss Boyce is doing there.

The Nearer and Farther East, the text-book issued by the United Study Committee this year, treats of the Mohammedan world, of Siam, Burma and Korea. The Women's Boards' Committee worked hard to get this book together. They did not do it because they had nothing else to do. They thought the women of the Church would like and buy it. Let us know what you think of it by the number bought. Get it postpaid for 30 cts. paper, 50 cts. cloth, *from your Board. Springs in the Desert*, for children, is bubbling up, too. Buy it and take a long draught.

LEAFLETS: New edition of *Schools in Japan* (Educational Series), just out, prepared by Mrs. T. M. Sinclair. Price, 3 cents, 30 cents a dozen.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

AFTER Sept. 1st the headquarters of our Board will be chauged to Ohio Building, Wabash Ave. aud Congress St. This removal is in the iuterests of the plan to briug all Presbyteriau organizatious together in one building. We shall coutinue, however, to be "Room 48," with all its blessed associations.

OUR faithful and untiring Miss McCalla has beeu ill for six weeks, and her absence from the office is deeply felt by members of the Board and friends who come seekiug help in various ways. Miss McCalla's teuder iuterest in, and iutimate knowledge of, our missionaries, as well as her familiarity with our constituency, make her of great value to the work. Latest reports from her are encouraging, and she hopes to be able soon to resume her place.

A VISIT to our Friday morniug meeting by Miss McDermid of Mexico City brought a very pressing invitation to the secretaries to visit the mission stations in Mexico.

MISS MINICH, our Field Secretary, has been obliged, on account of illuess, to cancel mauy engagements, much to her regret. Many prayers are being offered for her speedy restoration.

IT is not out of place to quote from a recent leaflet issued by the secretaries of the Assembly's Board:

"As the Missious must kuow in advance what they can depend upon, the Board is obliged, before the beginning of each fiscal year, to guarantee to the Missions a definite amouut. The real dependence of the missiouaries is upon this guaranteed budget. But the Board cannot guarantee it unless friends in the home churches are loyal to it. Therefore, the first care of all concerned should be to secure this promised fund. Gifts to the Board for these pledges are for the objects of primary iuportance, in the united judgment of the missionaries themselves as well as of the Board. Gifts for other work are for items of secondary importance, otherwise they would be in the regular grants.

"The Board expresses the earuest hope that all givers in the home churches will make their first care the support of the work which has been approved by the Missions and the Board in the authorized work for the year."

From New York.

The Wednesday meetings will be omitted during July, August and September. The rooms will be open all summer, except on Saturday afternoon. Send letters to Room 818, 156 Fifth Ave.

ON returning to China after her furlough, Rose Hoffman Lobenstine said, "I hope to work thirty years for China." Though the All-wise Father has seen fit to cut short her term of service to six years instead of the thirty to which she looked forward, the influence of her life and work canuot be measured in terms of time. She was called away just before her thirty-fifth birthday and near the fourth anniversary of her wedding day, and leaves behind her, in the minds of all who knew her, the precious memory of a faithful life. As a child in Sunday-school her name was always on the roll of honor. Iu the nurse's training

which she took in preparation for China she was ever at the head of the line. In her was developed the highest kind of earthly love. When she first responded to the call to China she felt almost an aversion to the Chinese, but very soon she learned to love and understand them as few others have loved them, and they returned her love. She poured out her life for China. Who can tell in what tones it will speak? "She being dead, yet speaketh."

WE are hoping for much from this year's Summer Offering. With our newly acquired territory in New Jersey and Northern New York, it would seem that we might do more than was at first suggested. If the amount received exceeds that needed for the Yi-hsien house and the equipment of Ellinwood Training School, there is another house waiting to be built. This is for Mr. and Mrs. Palmer at Chieng Mai, Laos. The Palmers have had no settled home during the two years they have been on the field, and now, with the addition of small Harris Hillman Palmer, they need one more than ever. Please be very liberal with your "Summer Offering," that we may be enabled to fill these three needs. But remember that this offering is an "extra," not to interfere with pledged work.

PRESBYTERIAL treasurers will doubtless remember that *this* is the month for reminding societies about the "Summer Offering," while October is the month for sending it to the Board in New York. Let us make sure that all gifts are sent in time.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 601, Equitable Bldg., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE Woman's Synodical Society of Kansas will meet in Salina; first session, Wednesday evening, Sept. 30; last session, Friday afternoon, Oct. 2; conference of officers on Wednes. at 4.15 P. M. Send names for entertainment to Mrs. T. D. Fitzpatrick, 414 S. 8th St., Salina, Kansas. Names of speakers are not yet announced, but the programme will, no doubt, be helpful and inspiring as usual.

A PRIVATE letter from Pyeng Yang, Korea, announces the safe arrival of George McAfee McCune on June 16. We congratulate Mr. and Mrs. McCune on their small son and hope that he may grow up to be a worthy scion of so noble a family. The same letter tells of the marvelous attendance on Bible classes and says, "Some of the women are as good as reference Bibles themselves, Korean Bibles as yet being wholly without references."

MRS. J. H. ALDERMAN of Weatherford, Texas, and Mrs. E. J. Perry of Springfield, Mo., were in St. Louis in July and brought greetings from Paris and Ozark Presbyteries, respectively. We were very glad to see them and talk with them of their work, and we hope others of our constituency when passing through the city will surprise us in the same happy way.

THIS word comes from our dear Miss Vaughn, from Belfast, Ireland: "My dear mother has gone to be with Jesus, departing on Monday morning early. I feel so grateful to God that He so arranged everything that I could be at home with her during the last six months of her life." We, too, thank God that Miss Vaughn did not have to leave her dear mother in her old age. We pray that the Spirit of comfort and peace may be with our beloved missionary!

SPECIFIC Object Secretary, Mrs. Geo. W. Weyer, is having a well-earned rest in Europe. While she is away, Miss Julia E. Hyde is attending to her work.

OUR list of specific work is in the hands of every society, and every synodical meeting will, no doubt, assign new work in the Presbyteries or reassign old work. Remember we have made a long stride forward in assuming $25,000 worth of work, and we look to you to back up our audacity. In another year we ought to be able to advance to $30,000,—don't you believe that God is able to help us do it?

Secretaries of Literature, attention! We have set our mark high! Seven hundred and fifty new subscriptions to WOMAN'S WORK, distributed as follows: Texas, 200; Missouri, 200; Kansas, 200; Oklahoma, 100; Arkansas, 50; total, 750. And we can do it, too! Don't lose any time in getting to work, but let each synodical meeting assign its quota of new subscriptions, just as any other specific work is parceled out.

From San Francisco.

920 Sacramento St. Public meeting first Monday of each month at 10.30 A. M. and 1.30 P. M. All are invited. Executive Committee, every third Monday from 10.30 A. M. till 3 P. M.

MORE missionaries are arriving in San Francisco. Dr. and Mrs. Silas Johnson, Kamerun, Africa, may spend their furlough in Berkeley. Mrs. A. G. Welbon of Korea, with her father, Mr. Nourse, sat at the luncheon table with Executive Committee in July.

THERE are happy grandparents in Oakland. The Herriotts and Taylors have received news from China of a sweet baby girl at Hangchow, and all ask that the little one be remembered in our prayers.

From Portland, Oregon.

Meetings on first and third Tuesdays each month at the First Presbyterian Church. Visitors welcome.

AT the Third Annual Northwest Conference for young women, held at Seaside, Oregon, June 19-29, Miss Hayes and Miss Reynolds of the National Board of Y. W. C. A. were hostesses. World-wide missions was the keynote of most impressive meetings. Mrs. E. P. Mossman, our associate president, presided at a Presbyterian rally, where fifty earnest young women joined in a well-planned programme. Some of this number were Student Volunteers. Mrs. Mossman also conducted a Mission Study Class throughout the ten days' session, and Mrs. C. W. Hays, our Press Secretary, interested an audience in some of the problems of our own country. Miss Emma Southmayd, Secretary for Westminster Guild in Washington, conducted a Bible class throughout the session. She considers the Guild work of great importance, and believes the Presbyterian Church should occupy her own field of young women and organize them for study and service, guarding them from false philosophies of the day.

MRS. BLANDFORD, Secretary for Oregon, is also ready and eager to assist young women in our territory in the Guild. The study course begins in October. The Foreign Study will be Mohammedan Countries: the Home Mission Study, Alaska. These will be followed by a Bible course. Those interested in this promising movement and wishing assistance in organizing, literature, etc., please write to Mrs. E. L. Blandford, 765 E. Burnside St., Portland, Oregon, or to Miss Emma Southmayd, 1106 E. Denny Way, Seattle, Wash.

THE new Mission Study text-book, *The Nearer and Farther East*, Maps, Reference Library of seven volumes, and set of pictures, may be obtained from Mrs. E. C. Protzman, 365 13th St., Portland, Oregon.

WE were pleased to again meet Miss Edith Van Dyke when she was home on a brief visit during the summer. She is in her senior year at the Woman's Medical College, Philadelphia, where, under the care of the president of the North Pacific Board, she is preparing for the foreign field. Miss Van Dyke is president of the Y. W. C. A. in the College, and is thus brought in interesting touch with medical work in foreign lands, as requests for women physicians, from various fields, when received at the College are placed in charge of the Association.

NEW BANDS

DISTRICT OF COLUMBIA.
Washington, 6th Ch., L.L. Bearers.
" Ch. of the Covenant, Sr. Boys' Bd.
" " " " " Jr Boys' Bd.
" Gunton Temple, L.L. Bearers.

MARYLAND.
Baltimore, Brown Mem'l, Casket of Jewels.
Cumberland, Jr. Bd.

NEW JERSEY.
Belvedere, 1st, The Helpers.
Princeton, 1st, Girls' Bd.

OHIO
Bowling Green, True Blue Bd.
Cincinnati, Avondale, Loyal Helpers.
" " Thankful Givers.
Cincinnati, Avondale, Busy Bees.
" Ch. of the Covenant, Girls' Bd.
" " " " " Will. Workers.
" " " " " Golden Rule Bd.
" " " " " Kind'garten Bd.
" Mt. Auburn, Brownie Bd.
" Westm'r, L.L. Bearers.
Kirkwood, Ella Francell Bd.
Mt. Leigh, Willing Workers.
Newark, Bd.
Pisgah, Sunbeam Bd.
Toledo, Collingw'd Ave., Jr. Assembly.
West Chester, Little Builders.
Wilmington, Banyan Seed Bd.
Wyoming, Little Sunbeams.
" Golden Links.
" Jr. Brotherhood.

PENNSYLVANIA.
Alexandria, Keystone Bd.
Concord, Helen Sloan Bd.
Fagg's Manor, Whatsoever Bd.
Hazleton, The Sowers.
Manayunk, Missionary Gardeners.
New Wilmington, Band.
Pittsburg, Mt. Washington, Margaret Frances Guild.
" Park Ave., Simcox Bd.
Renova, Willing Workers.
Sharon, Lydia Bd.
South Bethlehem, Sr. Bd.; Jr. Bd.
Williamsport, Covenant, L.L. Bearers.
Wissahickon, Missionary Sowers.

WEST VIRGINIA.
Wheeling, Vance Mem'l, King's Messengers.

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for July, 1908.

By totals from Presbyterial Societies.

ATHENS,	$51.88	HOPEWELL-MADISON,	$9.00	NEWTON,	$63.00	WASHINGTON CITY,	$1,614.70
BALTIMORE,	724.21	HUNTINGDON,	200.00	OXFORD,	16.91	WEST JERSEY,	165.80
BELLEFONTAINE,	80.00	HURON,	46.15	PHILADELPHIA,	1,446.56	WESTMINSTER,	314.75
BIRMINGHAM, A.,	29.75	KITTANNING,	178.93	PITTSBURG,	1,884.00	WHEELING, 1st Ch.,	75.00
BUTLER,	193.24	LACKAWANNA,	1,074 60	PORTSMOUTH,	60.65	WOOSTER,	149.28
CINCINNATI,	860.85	LEHIGH,	134.72	SHENANGO,	118.29	ZANESVILLE,	204.40
CLARION,	73.67	LIMA,	90.85	ST. CLAIRSVILLE,	216.14	Miscellaneous,	2,091.30
CLEVELAND,	955.90	MCMINNVILLE,	11.78	UNION,	112.75		
COLUMBIA,	35.74	MAHONING,	235.50	Total for July, 1908,			$15,750.28
COLUMBUS,	237.20	MONMOUTH,	172.00	Total since April 1, 1908,			28,988.93
COOKEVILLE,	6.00	NASHVILLE,	107.59	(MISS) SARAH W. CATTELL, *Treas.*, 501 Witherspoon Building, Philadelphia.			
DAYTON,	207.50	NEW BRUNSWICK,	873.52				
ELIZABETH,	538.22	NEW CASTLE,	62.00	Special Gifts to Missionaries,			$140.00
FLORIDA,	1.50	NEW HOPE,	24.45	India Famine Fund,			2.00

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for July, 1908.

ARERBEEN,	$70.00	DUBUQUE,	$102.09	LANSING,	$1.00	NIOBRARA,	$30.90
ALTON,	4.00	EWING,	45.25	LOGANSPORT,	205.05	PEMBINA,	60.00
BISMARCK,	1.67	FREEPORT,	109.35	MADISON,	68.50	RED RIVER,	24.00
BLOOMINGTON,	558.20	HASTINGS,	58.60	MATTOON,	159.65	RUSHVILLE,	87.75
BOULDER,	181.00	HELENA,	9.00	MILWAUKEE,	50.05	ST. CLOUD,	14.00
BUTTE,	22.40	INDIANAPOLIS,	410.20	MINOT,	8.00	ST. PAUL,	187.00
CEDAR RAPIDS,	305.72	IOWA,	295.35	MONROE,	132.45	WHITEWATER,	25.00
CHICAGO,	926.83	IOWA CITY,	212.25	NEW ALBANY,	129.21	Miscellaneous,	53.00
CHIPPEWA,	56.16	KALAMAZOO,	77.40				
DES MOINES	255 30	KEARNEY,	136.00	Total,			$5,072.28

MRS. THOS. E. D. BRADLEY, *Treas.*, 40 E. Randolph St., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1908.

BUFFALO,	$265.00	NEW YORK,	$691.87	EBENEZER,	$155.00	Interest,	$100.00
CAYUGA.	48.00	NORTH RIVER,	68.50	LOGAN,	71.50	Legacy,	200.00
CHAMPLAIN,	54.10	OTSEGO,	54.00	LOUISVILLE,	186.85	Miscellaneous,	11.00
COLUMBIA,	60.00	ROCHESTER,	186.50				
HUDSON,	101.70	ST. LAWRENCE,	92.00	Total,			$3,300.56
JERSEY CITY,	187.44	SYRACUSE,	76.14	Total since April 1,			14,699.20
LYONS,	69.00	TROY,	106.83	(MISS) HENRIETTA W. HUBBARD, *Treas.*, Room 818, 156 Fifth Ave., New York.			
NASSAU,	107.85	WESTCHESTER,	407.28				

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for July, 1908.

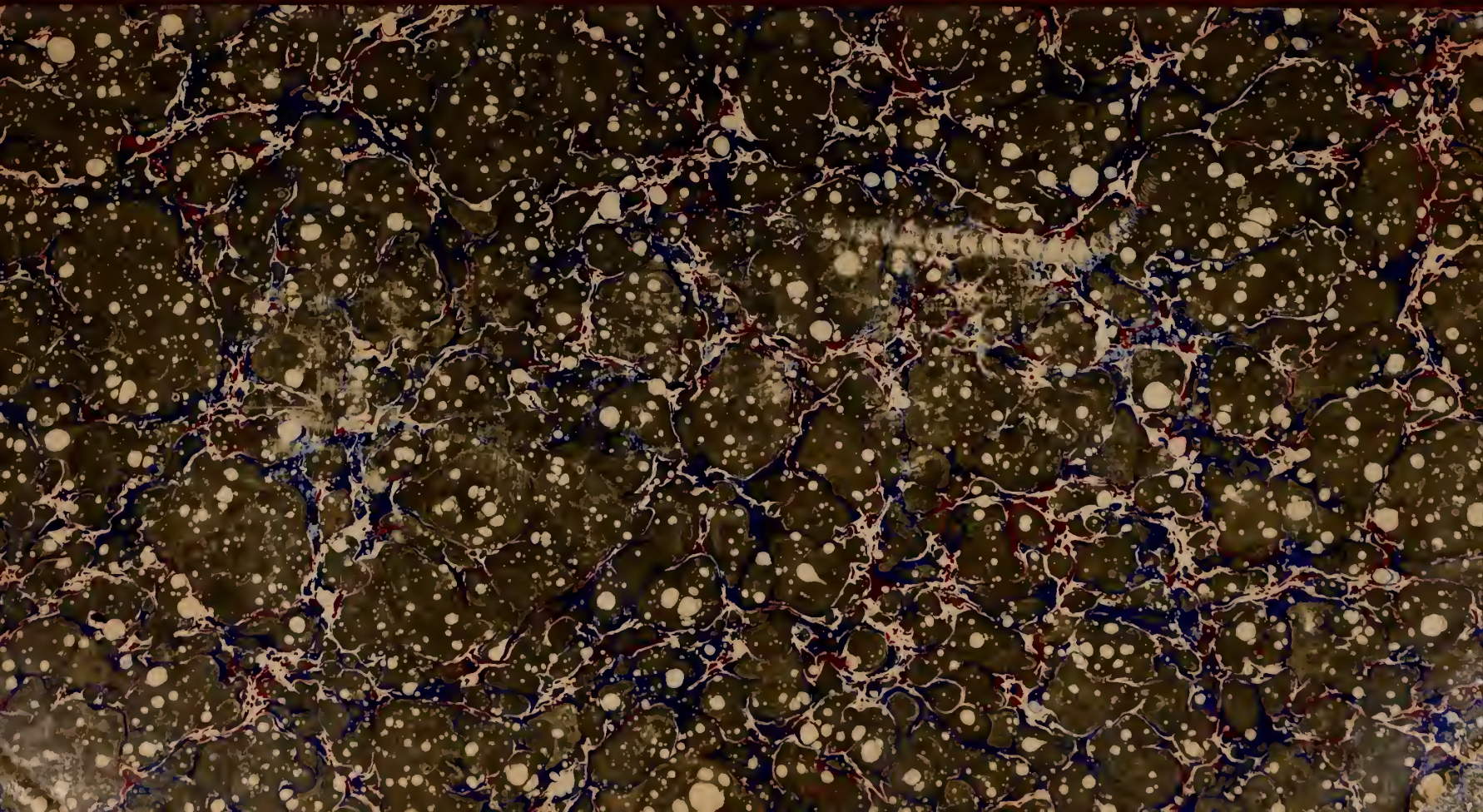
ABILENE,	$3.50	IRON MT.,	$4.68	SALT RIVER,	$17.75	TOPEKA,	$166.85
ARDMORE,	33.36	KANSAS CITY,	65.28	SANTA FÉ,	11.50	TULSA,	9.11
AUSTIN,	31.11	LARNED,	104.65	SOLOMON,	49.00	WACO,	6.00
BURROW,	6.25	LITTLE ROCK,	30.50	ST. LOUIS,	5.00	Miscellaneous,	1.00
CIMARRON,	8.00	OKLAHOMA,	35.12	Total,			$1,023 17
EL RENO,	25.00	OSBORNE,	30 40	Total to date,			$4,804.36
EMPORIA,	284.00	OZARK,	61.91	MRS. WM. BURG, *Treas.*, Room 601, Equitable Bldg., St. Louis, Mo.			
FORT WORTH,	19.50	PARIS,	13.50				

DATE DUE

[redacted]

JUN 1 5 1988

FEB 2 8 1986

GAYLORD

PRINTED IN U.S.A.